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NEW TESTAMENT ABSTRACTS

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WESTON COLLEGE SCHOOL OF THEOLOGY, CAMBRIDGE, MASSACHUSETTS

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VOLUME 15

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TABLE OF CONTENTS

ABSTRACTS OF ARTICLES AND REVIEWS

| | |
|---------------------------------|---------------|
| Introduction | 1, 133, 251 |
| Interpretation | 5, 136, 254 |
| Texts and Versions | 8, 141, 258 |
| NT General | 10, 144, 260 |
| Word Studies | 14, 145, 262 |
| Gospels—Acts | |
| Gospels (General) | 17, 148, 264 |
| Jesus | 20, 149, 265 |
| Synoptics | 31, 154, 274 |
| Matthew | 33, 156, 278 |
| Mark | 41, 164, 286 |
| Luke | 50, 171, 292 |
| John | 55, 176, 296 |
| Acts of the Apostles | 62, 182, 301 |
| Epistles—Apocalypse | |
| Paul | 64, 183, 303 |
| Pauline Epistles | 67, 190, 310 |
| Hebrews—Catholic Epistles | 77, 198, 322 |
| Apocalypse | 81, 204, 324 |
| Biblical Theology | 81, 204, 325 |
| NT World | 92, 215, 334 |
| BOOK NOTICES | 113, 231, 349 |

INDEXES

| | |
|---------------------------------|-----|
| Principal Scripture Texts | 374 |
| Authors | 377 |
| Book Reviews | 385 |
| Book Notices | 388 |
| Journals | 393 |
| Abstractors | 396 |

INTRODUCTION

1. P. R. ACKROYD, "The Open Canon," *Colloquium* 3 (4, '70) 279-291.

Research on the Dead Sea psalters, the varying OT textual traditions and the history of the canon has raised some important questions: What canon do we accept? What canon should we accept? How useful, historically and theologically, is the concept of canon? We may distinguish three ways of looking at the canon: (1) the historic canon which emphasizes how the canon arose in certain historical situations and was determined by certain historical patterns; (2) the canon within the canon which recognizes that some passages are key passages; (3) the open canon which sees that through the existing diversity of ecclesiastical traditions, the cultural and historical influences which shaped the Bible, and the whole history of biblical interpretation, the edges of the canon are already somewhat indistinct. The issue of the canon in relation to the statement of Christian truth must be raised afresh in every area of Christian theology.—D.J.H.

2. N. H. CASSEM, "Inerrancy after 70 years: The transition to saving truth," *SciEsp* 22 (2, '70) 189-202.

According to Leo XIII's *Providentissimus Deus* three truths must be retained: God is author of Scripture; all Scripture is equally divinely inspired; the inspired human authors have been singled out in a special manner by the church. The reality problem stemming from the apparent errors and inconsistencies in the Scriptures was known, but it was stated that one could not licitly claim that God was the author of error. After the rise of Modernism the Biblical Commission reacted against what was thought to be error but gave little positive help. Pius XII's *Divino afflante Spiritu* had liberating force and demanded that exegetes strive to understand the mind of the human authors. Vatican II reaffirmed what had been taught before but its emphasis was positive. O. Semelroth's view that Scripture brings us into contact with a personal God must be stressed. N. Lohfink's view that it is the Bible as a whole which is inerrant is good. Focusing on the books as canonical is needed. The word "inerrancy" could well be eliminated from theological vocabulary.—J.O'R.

3. H. CONZELMANN, "Zum Überlieferungsproblem im Neuen Testament," *Theol LitZeit* 94 (12, '69) 881-888.

A creed and its formulation are historically conditioned. The exegetical question is not merely what was said but what am I doing, what am I, when I hear, believe and repeat this formula? Hence there are two criteria: (1) the further development of faith should be only of that which is objectively contained in the original formula, (2) the anthropological criterion: Does the meaning inherent in the formula, the meaning which addresses man, come to expression in the formula?

Various Christological titles are examined and their differences weighed. Their meaning emerges from the given relation of the believers to the proclamation of the saving event of the death and resurrection of Jesus. The bearers of the tradition were not apostles, since that term is not clearly defined in the NT. Yet the early Church was vividly conscious of its indebtedness to witnesses. From the beginning a constitutive element was a given empirical quantity, namely, the eyewitnesses to whom the Lord appeared, and among them Peter was *primus inter pares*. Those who handed on the belief were subject to a creed, as Paul confessed of himself.

A creed can be misused just as the Spirit may be and thus be the occasion of heresy, as the experience of the Corinthian church makes clear. Against these deviations Paul opposes the normative word of the cross, i.e. his Christology. At the same time the anthropological aspect is present, for Paul's theology of the cross is the same as his teaching on justification. The discussion has dealt largely with Paul, but the rest of the NT has a similar doctrine. The correctness of belief is manifest from its actualization in man.—J.J.C.

4. B.-D. DUPUY, "Lignes de force de la Constitution 'Dei Verbum' de Vatican II," *Irénikon* 43 (1, '70) 7-37.

Analysis of the document according to the principal problems it confronts: tradition and the development of dogma, biblical exegesis, and the spirit of the "post-modern" era which challenges the nature of the revelation itself.

5. J. L. KELSO, "The Inspiration of Scripture," *ChristToday* 14 (18, '70) 806-809.

The uniqueness of the Bible is due to its being the work of the Holy Spirit. Unfortunately, most present-day studies on inspiration bypass the Bible's unique character and deal only with matters such as human authorship, textual criticism, historical backgrounds and modern theological techniques.—D.J.H.

6. R. MURRAY, "How Did the Church Determine the Canon of Scripture?" *HeythJourn* 11 (2, '70) 115-126.

It is suggested "that the Church's recognition and determination of the canon is, primarily, an example of the gradual operation of the common *sensus fidei*, shared by pastors and people, to which Vatican II has restored the emphasis due to it as a theological source.

"Such a position not only satisfies the evidence better than earlier controversial statements, but is sound ecumenical theology, since here a Catholic understanding of tradition can meet both the modern Orthodox theology of *sobornost'* and, probably, the fundamental point which the sixteenth century reformers were trying to articulate."

The thesis is supported by a consideration of the manner in which the church, acting on the principle of connaturality, instinctively accepted certain books as inspired while rejecting others. The final section deals with canonicity and

inspiration. Recent studies by P. Benoit, J. L. McKenzie, D. J. McCarthy and N. Lohfink lead the author to conclude: "Councils may declare books either 'in' or 'out', but in reality inspiration is essentially an analogical concept, allowing of degrees, and this complexity is reflected somehow also in the total Church's acknowledgement of canonicity. The Church knows that the Spirit dwelt and spoke in Jesus, and worked with full power in the apostles, as previously in the greatest prophets; but it seems indisputable that the Church simply finds less light in books, or passages, which are less central to the Covenant and the Gospel."—J.J.C.

7r. *A New Catholic Commentary* [cf. *NTA* 14, p. 239; § 14-749r].

H. C. KEE, *JournBibLit* 89 (2, '70) 222-226.—The commentary will no doubt be an effective teaching tool, and scholars will want to consult it for its tables and chronological summaries as well as for its introductory essays which enable biblical specialists to tune in on changes occurring in areas other than their own. The excellent essays by W. Harrington on the critical study of the NT and by P. Grech on history and kerygma and on tradition and theology in apostolic times set the tone for the NT portion of the book. W. Rees' article on the pagan world in NT times is tendentious and condescending.—D.J.H.

8. J. M. Ross, "Scripture, Tradition, and Reason," *ChurchQuart* 2 (4, '70) 310-319.

While attempting to find out what true Christianity is implies an appeal to some authority, there are not three separate sources of authority—Scripture, tradition and reason—which must somehow be brought into harmony. "Still less can we erect any one of these into a position of supremacy over the other two. Rather there is only one authority, tradition; but to find out what that is we must study scripture, consider the subsequent experience of the Church, and use our reason, trusting that the Holy Spirit will lead us into sufficient certainty."—D.J.H.

9. J.-M. SALGADO, "Une hypothèse séduisante ! mais . . .," *PalCler* 49 (10, '70) 577-592; (11, '70) 680-689.

Presentation of the statements of Vatican II regarding the truth of Scripture and the history of their redaction, followed by an extensive critique of the conclusions of I. de la Potterie [§ 10-816] in this matter. The distinction introduced between the historical truth of Scripture and "its truth in the order of salvation" is not faithful to the Council nor to tradition.—G.W.M.

10. J. J. SMITH, "Jürgen Moltmann's Theology of Revelation," *SEAJournTheol* 11 (2, '70) 54-65.

By interpreting revelation as promise Moltmann recalls a central theme of OT and NT revelation, its temporal dimension in that future which is yet to

come. However, he takes the NT forms of future, promise and hope in too univocal a fashion with the OT. The coming of the messiah (which is only the object of OT expectation) is believed in the NT as something that has *already* happened. What has been decisively fulfilled in Christ's life, death and resurrection is underplayed by M. In his use of Paul and his account of Christ's titles he shifts the emphasis to the "not yet." But for Paul "the resurrection power of the Holy Spirit . . . is already mightily at work." If the Christ-event points to the future, the believer is now a new creation.

M's "difficulty" may arise from a failure to reflect on the meaning of the incarnation for revelation. What makes the historical revelation in Christ decisive revelation is his divinity. Even Heb, on which M depends so much, expresses what has already occurred. Christ *has* entered into his glory and the *parousia* will unveil for us who he is.—G.G.O'C.

11. T. STYLIANOPOULOS, "Tradition in the New Testament," *GkOrthTheolRev* 15 (1, '70) 7-21.

The task of defining the NT notion of tradition cannot be restricted to such terminology as *paradosis* and synonyms. Rather what must be studied is the entire context of Christian origins, the ministry of Jesus in particular, and the eschatological situation of the early church. Jesus showed that there could be bad traditions or bad uses of tradition, but did not pass judgment against Jewish tradition as such. The attitudes reflected in the Epistles and Acts show unity and variety, growth and development, adaptation and consolidation in faith and order.—M.A.F.

12. G. WAINWRIGHT, "Scripture and Tradition: a Systematic Sketch," *Church Quart* 3 (1, '70) 17-28.

God, and particularly Jesus Christ, is the only absolute source of doctrine. Neither the apostolic Scripture nor the oral and practical tradition of the apostles nor the interpretative, discerning and proclaiming ministry of the later church (focused in the magisterium) is an independent source of doctrine. To attribute absolute authority to the Bible or the church or the apostolic era is to threaten the uniqueness of Jesus Christ's own authority.—D.J.H.

13. J. N. M. WIJNGAARDS, "The Apostolic Church and the so-called Apocrypha," *ClerMon* 34 (2, '70) 55-63.

The definition of the canon at Jamnia was merely the action of one particular Jewish school whose norms for acceptance were (1) proved Palestinian origin, (2) proved antiquity (before Ezra), and (3) proved composition in Hebrew. It is very doubtful that these restrictive norms would have been acceptable to Jesus and his disciples. From the many quotations of the LXX and of the deuterocanonical books themselves it is clear that the LXX with its wider canon was the normative edition of the OT in the early church.—D.J.H.

Interpretation

14r. P. J. ACHTEMEIER, *An Introduction to the New Hermeneutic* [cf. *NTA* 14, p. 235].

R. N. SOULEN, "Still New But Understandable," *Interpretation* 24 (3, '70) 369-372.—In a field overloaded with neologisms it is difficult to imagine how an introduction on E. Fuchs's thought could be clearer. It is especially helpful to have both the new hermeneutic and the thought out of which it springs available in one volume. The parallel drawn between Heidegger's concept of "retrieve" and Fuchs's attempt to recover the original primitive Christian insight into the nature of God's revelation in Jesus can be questioned at several points.—D.J.H.

15r. J. BARR, *Bibelexegese und moderne Semantik* [cf. *NTA* 10, p. 273; § 8-1188r].

G. FRIEDRICH, "Semasiologie und Lexikologie," *TheolLitZeit* 94 (11, '69) 801-816.—Barr's severe criticisms of Kittel's *Dictionary* are listed and examined in detail. Most of the attack is leveled against the first four volumes which were written some 40 years ago. He complains that Kittel did not clearly distinguish between word and concept. Kittel was following L. Weisgerber, and much progress has been made since that time, but even modern semantics finds difficulty in drawing the line between word and concept. Another criticism touches upon the relation between language and thought. Even today there are two schools on this question and, despite Barr's strictures, Kittel did seriously consider the problem. Also, Kittel is censured for his attitude on the relation between word and reality. Here also the subject is still in dispute.

Barr deplores the use of etymology in *TWNT*. The early volumes do occasionally contain some etymological material, but the later volumes have practically none. The other defects are minor according to Barr, compared with Kittel's tendency to study the words as words and not in the sentence. As a matter of fact, the contributors to *TWNT* do regularly consider the words in their immediate and remote context. Not infrequently they submitted lengthy exegeses of individual texts which had to be omitted lest the work turn into a series of learned monographs.

The main target of Barr's attack seems to be biblical theology, and he has here lumped together authors of various viewpoints. He claims that the whole work is vitiated by the assumption of a unity of thought underlying the entire Bible. Biblical theology, he affirms, is the reason why the *Dictionary* contains so much about Christology and eschatology. Now German scholars do not favor the term "biblical theology"; E. Stauffer and R. Bultmann wrote, not biblical theologies, but theologies of the NT, and Cardinal Bea reproached *TWNT* for not sufficiently maintaining the unity of the OT and the NT. Moreover, the prevalence of Christology and eschatology in the work is explained by the simple fact that the NT contains much about these topics. It is noteworthy, however, that one favorite subject of biblical theologians, salvation-history, hardly appears in Kittel.

In sum, Barr has written in haste; he makes rash generalizations; he sometimes condemns a point, then later retracts or seriously modifies his charge. His approach is that of American positivism as opposed to the German and Continental approach. He would replace one philosophy of language by another, and that, not in the name of philosophy but of modern linguistics.—J.J.C.

16. C. BISSOLI AND G. SEGALLA, "Il problema della demitizzazione e della interpretazione esistenziale del Nuovo Testamento in R. Bultmann (Una rilettura storica)," *StudPat* 16 (3, '69) 517-541.

The historical survey presents Bultmann's views on interpretation and the resulting debate. The first part discusses his position before 1941; the second is concerned with his demythologizing the NT and the era inaugurated by his famous 1941 lecture on that subject; the final part carries the debate from 1941 to 1964 and includes his reply to E. Käsemann who criticized his explanation of the relation between the Jesus of history and the kerygma.—J.J.C.

17. W. G. DOTY, "Identifying Eschatological Language," *Continuum* 7 (4, '70) 546-561.

Although phenomenology has much to contribute to the analysis of biblical language, an appropriate phenomenological model is not yet available. We may focus on attempts to identify eschatological language, while asking "What is eschatological?" and looking at the ways features of eschatological literature function. A viewing of eschatology as uniquely-fused form-and-content is followed by brief discussion of plurisignificative language, myth, historicization, social reference, and style of eschatology.—W.G.D. (Author.)

18. O. W. HEICK, "Rudolf Bultmann Revisited," *ConcTheolMon* 41 (5, '70) 259-278.

Two important works are W. Schmithals, *An Introduction to the Theology of Rudolf Bultmann* (1968) and H. Zahrnt, *Die Sache mit Gott* (1966). Bultmann confuses the possibility and validity of talk of love and talk of God. Jesus becomes a mere *Vorbild*. The post-Bultmannians attribute greater importance to the historical person of Jesus. W. Pannenberg turns him upside down, but is too rationalistic; nevertheless, the historical method as such is theologically incomprehensible for faith. O. Cullmann in *Heil als Geschichte* (1965) criticizes both Bultmann and Pannenberg and modern hermeneutics with its rejection of the subject-object mode of thought. Salvation-history unfolds within general history; church history is the place where we must look for the divine unfolding of it, and the history of Christian thought is the place where we must look for the unfolding of its interpretation in constant contact with the Bible.—J.O'R.

19. H. J. K., "Darf man der Bibel noch trauen? (Bibelauslegung, Bibelkritik

und 'wissenschaftliches Weltbild')," *Bausteine* 10 (39, '70) 11-15. [Cf. § 14-750.]

The validity of a biblical interpretation which reduces everything to myth and fiction may be called into question by the text itself, by church teaching and by the limits of biblical criticism.

20. B. C. LATEGAN, "Voorlopers van die 'Nuwe Hermeneutiek,'" [Forerunners of the 'New Hermeneutic'], *NedGerefTeolTyd* 11 (1, '70) 22-28.

A review of the pioneering work of W. Dilthey, K. Barth and R. Bultmann with regard to the new development in hermeneutics. The legacy of Bultmann especially seems to center on two problems. (1) The question of historical continuity. If man's encounter with God is of unconnected, momentary nature, what is the relation of man to "history" as a whole? (Cf. the debate concerning the continuity between the historical Jesus and the kerygma.) (2) The question of the *claritas scripturae*. If faith's decision is in principle (as B states) unobjectifiable, i.e. if a written text is always an inadequate precipitate of an *existenziell* encounter, does this not in fact constitute a negation of the *claritas scripturae* principle?—B.C.L. (Author.)

21. M. MERENDA, "Il Magistero della Chiesa come norma per l'esegeta," *PalCler* 49 (4, '70) 203-220; (7, '70) 396-404.

Exegesis and theology are at odds only when the former is reduced to mere critical-historical science; to avoid this danger Catholic exegesis must give due place to ecclesiastical directives in seeking the "sensus quem tenuit ac tenet Mater Ecclesia."

22. F. F. RAMOS, "Interpretación existencial de la Escritura," *Burgense* 11 ('70) 9-61.

The exegete has a double task: understanding the world and language of the Bible and understanding the present-day world and its language. Hence he must present not only what the biblical writings meant in their day but what they mean to contemporary man. The latter is the existential interpretation, and recent studies in this area are here summarized and evaluated.—J.J.C.

23. J. ROBINSON, "The Hermeneutic of Hope," *Continuum* 7 (4, '70) 525-534.

God's word is not some doctrine God reveals, but God giving his word. Furthermore, when a person gives his word, he commits himself to a future; he does something in the present about the future. Thus the way to move from a theology of the word of God to a theology of hope is not to produce revealed doctrines about the future and explain their present relevance, but to spell out the implications of performatory language as something that affects the future. The problem about God in modern culture is a problem about man and his inability to get through to his neighbor, to get a hearing, to be heard. Perhaps we should

focus our attention, in view of the death of God, upon a more credible witness: the resurrection of his ears. Jesus' life ended with shouts that cried to high heaven, and Christian faith affirms that this cry was not unheeded.—D.J.H.

Texts and Versions

24. S. BROWN, "Concerning the Origin of the *Nomina Sacra*," *Studia Papyrologica* 9 (1, '70) 7-19.

Why do *kyrios*, *theos*, *iēsous* and *christos* always appear in contracted form in the earliest NT papyri? The hypothesis of L. Traube (accepted by A. H. R. E. Paap) that the *nomina sacra* are an imitation of the Hebrew practice of writing merely the consonants of the tetragram, while omitting the vowels, in order to protect the sacred name from profane use, does not explain the evidence adequately. Rather it would seem that Christian scribes have combined two distinct practices: (1) the Jewish practice of marking off the tetragram from the rest of the text, and (2) the profane Greek practice of omitting the middle portion of certain proper names and titles. The initial contraction of *kyrios* was then rapidly extended in one direction to *theos* and in the other to *iēsous* and *christos*. By this practice the Christian scribes wished to give expression to the theological equation in which *kyrios*, the name for the God of Israel, was used as a title for Jesus Christ. In other words, the four nouns which are universally accorded special treatment in the early papyri of the NT are not simply *nomina sacra* but rather *nomina divina*.—D.J.H.

25. J. DUPLACY, "Bulletin de critique textuelle du Nouveau Testament. III (2^e partie)," *Biblica* 51 (1, '70) 84-129. [Cf. § 13-775.]

Compiled with the collaboration of C. M. Martini, this installment presents annotations on 56 items under the following headings: history of text and versions; methodology; history of criticism and of the printed text; chronicle.

26. J. DUPLACY, "Une grande entreprise internationale et interconfessionnelle: *Novi Testamenti graeci Editio major critica*," *RevThéolLouv* 1 (1, '70) 89-91.

One of the principal editors describes the plans and the work done on an *editio critica major* of the NT, an enterprise of international and interconfessional scholarly collaboration. Furthermore, the *Centre d'Analyse et de Documentation patristiques* of the Protestant theological faculty of Strasbourg has joined its forces with those of the NT committee to prepare a complete collection of NT citations in the Greek Fathers up to Photius.—J.J.C.

27. F. WISSE AND P. R. McREYNOLDS, "Family E and the Profile Method," *Biblica* 51 (1, '70) 67-75.

J. Geerlings' claim to have used the profile method developed by the International Greek New Testament Project of Claremont, California, in order to

establish the unity of Family E in Mk and to show its relationship to members of well-defined text types is erroneous. More rigorous application of the method shows that the "profile of Family E as defined by Geerlings has no readings to distinguish it from K^x, and therefore it cannot claim an independent existence as a group."—D.J.H.

28. B. L. GODDARD, "The Crucial Issue in Bible Translation," *ChristToday* 14 (20, '70) 900-901.

Most English-speaking Christians have been reared on Scripture as expressed in Tyndalè or modified Tyndale language. Now, however, they must choose between holding on to something that gives personal satisfaction and looking outside self to the need of the church and the world. Unless Christian families and churches use the Scriptures in modern English form, more of our young people will be strangers to the gospel.—D.J.H.

29. L. LENTNER, "Alte Bibeln in Österreich," *BibLiturg* 43 (1, '70) 38-55; (2, '70) 44-60. [Cf. § 14-399.]

A survey of the history of the Gothic Bible and a description of the major MSS, along with remarks on translation technique, the place of the Bible among the Goths, and the Gothic fragments in the Alcuin MS.

30. H. LJUNGVİK, "Randanmärkningar till 1963 års bibelkommittés översättningsförslag" [Marginal Notes on the Proposed Translation of the 1963 Bible Committee], *SvenskExegÅrs* 34 ('69) 147-169.

A series of detailed suggestions for the rendering of individual passages throughout the NT.

- 31r. *The New English Bible* [cf. *NTA* 14, p. 239; § 14-782r].

E. VAN N. GOETCHIUS, "Review Article: The New English Bible," *AnglTheol Rev* 52 (3, '70) 167-176.—A consideration of the merits of the NEB in relation to the RSV and JB. On the whole, "the NEB gets the nod over all its competitors." It gives priority to contextual consistency over verbal consistency, to dynamic equivalence over formal correspondence, to spoken (or heard) language over written language, and to the needs of the audience over the forms of the language.—D.J.H.

- 32r. ———, *Idem*.

B. M. METZGER, "And Now, Man, a Word for You," *Interpretation* 24 (3, '70) 375-378.—The translation is a noteworthy achievement, one that will doubtless take its place as a popular English version. After remarks on the OT and Apocrypha, some of the almost 300 alterations introduced into the 2nd edition of the NT are mentioned. "Perhaps some American readers will think that the

revision of the New Testament was too cautious, and that occasional Britishisms or *recherché* expressions might well have been removed.”—D.J.H.

33. I. ORTIZ DE URBINA, “Una nueva reconstrucción del Diatessaron de Taciano,” *EstEcl* 44 (171, '69) 519-526.

The author discusses his 1967 work *Vetus Evangelium Syrorum et exinde excerptum Diatessaron Tatiani*. The volume contains the most complete collection of Syrian Gospel texts from the 3rd to the middle of the 5th century. Because these writers to a great extent utilized Tatian's harmony, their text helps to reconstruct the original of the *Diatessaron*. The principles underlying the reconstruction are explained. Finally, some of Tatian's significant readings are listed: Jn 1:3-4; 1:14 (*corpus* instead of *caro*); Lk 1:38; 2:14 (*eudokia* instead of *eudokias*) and Mt 16:18 (“bars” instead of “gates” of hell). The last variant implies that Christ takes the offensive against Sheol.—J.J.C.

34. T. RÜSCH, “Ein neues Arbeitsbuch für das Bibelstudium. Zur Erscheinen des ersten Bandes des Zürcher Konkordanz,” *KirchReformSchweiz* 126 (8, '70) 114-117.

A description of the goals, origin, format and usefulness of the new *Zürcher Bibel-Konkordanz* (1969-).

- 35r. *Vetus Evangelium Syrorum et exinde excerptum Diatessaron Tatiani* [cf. *NTA* 13, p. 149; § 14-786r].

J. ASSFALG, *BibZeit* 14 (1, '70) 143-145.—Description of the volume. The most valuable part of the work is the extensive and well-presented collection of citations from early Syriac literature. From the nature of the materials, the reconstruction of the *Diatessaron* is less certain.—G.W.M.

36. R. W. F. WOOTTON, “Treatment of Controversial Passages in Recent Roman Catholic Translations and Commentaries,” *BibTrans* 21 (2, '70) 65-71.

On the basis of recent Catholic translations in several languages, a number of passages are examined in which traditional Protestant and Catholic interpretations differ. There remain but few passages in which difficulties follow confessional and not merely scholarly lines.—G.W.M.

NT General

37. H. R. BALZ, “Anonymität und Pseudepigraphie im Urchristentum. Überlegungen zum literarischen und theologischen Problem der urchristlichen und gemeinantiken Pseudepigraphie,” *ZeitTheolKirch* 66 (4, '70) 403-436.

The problem of anonymity and pseudepigraphy is common in the early Christian era. In the Hellenistic period anonymity was common among philosophers and historians. The passing off of works by unknown writers as the creations of famous men was widely enough practiced to be condemned, along with plagiarism, by Martial. In the religious world, hymns, oracles, etc., grew up in

a definite circle where they had a community function and purpose. These works were later attributed to individuals. The same may be said of collections from various writers. The most famous name at hand came to be attached to them. School products, imitations and the like also came to be attributed to a famous figure. The practice was common and was imitated in the early Christian community. The Gospels, Acts, 1 Jn and Heb do not even name an author. The other writings apart from the true Pauline material are attributed to famous people and attempt to imitate their style and content. Rev is a book that needed the authority of John for its message. The Gospels show distinct individuality and eventually take on the name of the "evangelist" traditionally associated with the given stance and apparent place of composition. The same analysis can be made in detail of the other NT writings. In general the tendency is to connect the authority of an eyewitness or immediate successor of the original band around Jesus with the given writings.—H.B.B.

38. P. CURTIS, "The Biblical Work of Doctor Farrer," *Theology* 73 (601, '70) 292-301.

A sketch of A. Farrer's synthetic approach toward understanding the Bible with special emphasis on his interpretation of Mk. Concluding the article is a bibliography of F's philosophical, biblical, theological and devotional works.

39. M. HOOKER, "New Testament Scholarship in the 1960s," *ChurchQuart* 2 (3, '70) 207-214.

Among the major issues discussed by NT scholars in the past decade were the importance of the historical Jesus, the resurrection, the teaching of Jesus, the redaction of the Gospels, the relation between the Dead Sea Scrolls and Jn, Paul's Jewish background, and the authorship of the Pauline letters. Much of the dead wood has been cleared away, but there is a danger that new hypotheses will be made into dogmas. The NT scholar of the 1970s must be prepared to test current orthodoxy as ruthlessly as the scholar of the 1960s has tested the old.—D.J.H.

- 40r. M. D. JOHNSON, *The Purpose of the Biblical Genealogies* [cf. *NTA* 13, p. 402; § 14-791r].

L. SABOURIN, *Biblica* 51 (2, '70) 288-290.—Mt 1:1-17, J believes, is a midrash of two titles of Jesus, Son of David (Christ) and Son of God. He too readily accepts Conzelmann's view that Luke understands Son of God in an adoptionist sense. The Evangelist, it is said, considers Jesus as Son of God because descended from Adam, the son of God par excellence. But are not all men likewise descended from Adam? The study is well edited, contains few errors and is an important contribution to the subject.—J.J.C.

- 41r. K. KOCH, *The Growth of the Biblical Tradition* [cf. *NTA* 13, pp. 397-398].

R. KNIERIM, "What is Form Criticism?" *Interpretation* 24 (2, '70) 243-248.

—Extensive summary. Work praised. Form-critical work would be advanced by addressing itself to additional problems and refinements. The investigation of what one calls structure, style, composition or form must be given its proper place in form-critical methodology. Should the investigation of intention, kerygma, function receive its own place in form-critical methodology? What is the relationship between sociological and historical method in form-criticism? To what extent can form-criticism be of help for historical statements? What methods does one use to compare ancient Near Eastern material with OT traditions? The form-critical terminology in both German and English should be standardized.—R.J.K.

42. G. M. LEE, "New Testament Gleanings," *Biblica* 51 (2, '70) 235-240.

Though Moulton-Milligan reject the idea of the aorist participle of action subsequent to the main verb, that meaning appears in Greek and seems to explain Acts 16:6. Among examples cited are Homer, *Od.* 2, 2-3; Euripides, *Phoen.* 1505-1507; Lycophon, 277-278 and Babrius 143, 1-4 (*prosphys*). Scholars reconcile the discrepancy between the seven sons of Scaeva (Acts 19:14) and *amphoterōn* (v. 16) by giving the latter word the meaning of "all." However, the text of Codex Bezae may hold the clue; it implies a distinction between the (unnumbered) sons of Scaeva and the exorcists of v. 13 (perhaps the difference between professionals and mere dabblers). It is therefore suggested that *amphoterōn* be given the perfectly admissible meaning of "both groups." The wording of Lk 2:2, *hautē apographē prōtē egeneto* has occasioned debate about the meaning. Parallels in Xenophon, *Hell.* 5, 1, 35 and the *Chronographia* of Michael Psellus 7, 4 support the AV and RV translations. There follow examples of the aoristic perfect, of alternation between the active and middle tenses, and illustrations of how arbitrarily later Greek writers (Herodian, Josephus and Appian) choose either the genitive or dative to express duration of time. The article concludes with notes on *hina* in Jn 15:8, 13 and Mk 4:12.—J.J.C.

43. U. S. LEUPOLD, "Worship Music in Ancient Israel: Its Meaning and Purpose," *CanJournTheol* 15 (3-4, '69) 176-186.

In the OT music is an integral part of Israel's life and is a reflection of Yahweh's presence in its midst. However, neither rabbinic Judaism with its concern for midrashic niceties and Torah morality nor sectarian and Hellenistic Judaism with its bent toward speculation and mysticism maintained the OT's sensitive appreciation of the religious meaning of music. The significance of music in the NT was determined by the belief that the end had come and that the Spirit was operative again in the believers. The NT is full of songs which had enjoyed prior use in early Christian assemblies. In fact, Pliny gave us as the only, and apparently most important, feature of the church's worship that the Christians sang a hymn to Christ antiphonally.—D.J.H.

44. J. MURTAGH, "Animus and Anima in St. Peter and St. John," *IrTheolQuart* 37 (1, '70) 65-70.

The personality development of Peter and John in the NT can be understood

in the light of C. G. Jung's notions of *animus* as the male side of the psyche with its attraction to strength and logic and *anima* which is characterized by tenderness and intuition. Whereas Peter originally was inclined to meekness and grew in strength, John was initially disposed to strength but grew in tenderness.—D.J.H.

45. J. J. O'ROURKE, "The Military in the NT," *CathBibQuart* 32 (2, '70) 227-236.

There is evidence in Mt 8:5-13 par.; Lk 3:14; Lk 23:47 parr.; Acts 10:1-48 to support the view that there was a missionary effort directed at the military, especially at centurions; it also seems to support the view that this effort was directed with no view of the military having to abandon their careers. Certainly the evidence contains no trace of any polemic against the military as such. There is no evidence of conscious bias against the military as such.—R.J.K.

46. H. RIESENFELD, "Translating the Gospel in New Testament Times," *Svensk ExegÅrs* 34 ('69) 43-50.

The manner in which the gospel is expressed in the four Gospels and in the epistles of Paul is different by virtue of the post-resurrection perspective and the transition from Palestinian to Hellenistic culture. But there is an essential continuity between the Gospel preaching of repentance and the Pauline preaching of faith. The difference is not merely one of linguistic translation but of the transition from symbolical speech to the language of theoretical reflection.—G.W.M.

47. K. ROMANIUK, "Motywacja soteriologiczna w parenezie nowotestamentalnej (Motivation sotériologique dans la parénèse néo-testamentaire)," *RoczTeol Kan* 15 (1, '68) 61-76.

A general study on the nature of NT paraenesis.

48. G. SILDARINI, "La catechesi negli scritti neotestamentari," *SacDoc* 15 (57, '70) 35-47.

(1) The verb "to catechize" signifies a form of preaching which follows the first proclamation of the gospel and consists in instruction on the content of the faith. (2) While the kerygma remains one and unique, catechesis varies according to the speaker and the hearers, but it always explains the content of the faith by means of material drawn from the OT and from Jesus' words and deeds. (3) It is characterized by its reasonableness, conformity with the faith and complete harmony with the apostolic authority and with church practice. It is, therefore, biblical, traditional, hierarchical and, moreover, liturgical. (4) Finally, catechesis is an essential element of the church's life and of that of the Christian community.—J.J.C.

49. P. TACHAU, "‘Einst’ und ‘Jetzt’ im Neuen Testament. Beobachtungen zu einem urchristlichen Predigtschema in der neutestamentlichen Briefliteratur und zu seiner Vorgeschichte. Diss. Göttingen 1968," *TheolLitZeit* 95 (1, '70) 75-77.

This dissertation views the NT statements which contrast past and present with the adverbs *pote* and *nyn* against the background of the OT and Judaism and calls attention to the schema as it appears in *Joseph and Aseneth*. Its usage in classical antiquity and the Hellenistic period is also examined. Comprehensive explanations for its NT use and its setting in the life of the early church do not seem possible; rather the instances must be examined in their particular contexts.—D.J.H.

50. R. E. WILLIS, "A Perennial Outrage: Anti-Semitism in the New Testament," *ChristCent* 87 (33, '70) 990-992.

Christian contrition for the horrors suffered by the Jewish people must begin with a categorical rejection of those passages in the NT which convey anti-Judaic or anti-Semitic images, overtones, innuendos and nuances. What is required is a theological hermeneutic capable of incorporating the insights of NT scholarship so that offending passages form no part of the church's understanding of its role in history or of the continuing valid role of Judaism and the Jewish people.—D.J.H.

51. H. ZIMMERMANN, "Die Briefe im Neuen Testament—Ihre Gattung, Formen und Formeln," *KathGed* 26 (2, '70) 43-45.

The NT letters make use of traditional liturgical and paraenetic material. Also cited are traditional confessional formulas and doxologies.

Word Studies

52. G.-M. BEHLER, "Amen," *CrossCrown* 22 (2, '70) 181-189.

Translation of an article in *VieSpir* 112 ('65) 545-562 [§ 10-64].

53. F. BOURASSA, "Expiation," *SciEsp* 22 (2, '70) 149-170.

To understand the NT texts on expiation one must keep in mind the OT significance of blood in the purificatory rites. Lev 7:11 sums up that meaning: man of himself cannot capture God's favor by making expiation; God gives the blood to man who can then return it as a gift of himself and thus consummate anew the Covenant and thereby efface before God the evil which broke the friendship between God and man. The capital NT texts are Heb 2:9-18; 1 Jn 2:2 and Rom 3:25; the first two bring out Christ's sacerdotal function; the last shows him as instrument of expiation. That man's expiation be equal to God's it was necessary that God become man.—J.O'R.

54. J. CARMIGNAC, "La notion d'eschatologie dans la Bible et à Qumrân," *RevQum* 7 (1, '69) 17-31.

Eschatology is not a biblical term and has not been satisfactorily defined; we

have to study the term *eschatos* and for this the Qumran documents furnish a valuable comparison with the Bible. In the OT it stands for: (1) *'ahārôn* which means what comes after or last, and the LXX translation of *'ahārôn* shows a usage of *eschatos* less strict than in classical Greek, covering "second" or "next"; (2) *'ahārît* which the LXX translates by other phrases also, implying "the following" as often as "the end." *Eschatos* is used also in *'ahārît hayyāmîm* which occurs 14 times in the OT, never in the sense of the end of the world for which the OT uses *qēs* (LXX *eschatos* or *telos* or *synteleia*). Qumran does not help with *eschatos* due to the paucity of Greek documents, but does help greatly with the sense given to *'ahārît hayyāmîm* (30 occurrences) at the beginning of the Christian era. The Qumran scheme envisages the period of the domination of Belial whose end means the beginning of an era of paradisaal peace whose end is not clearly envisaged. In 14 occurrences of *'ahārît hayyāmîm* the meaning is clearly "before the end of the domination of Belial," in two it might refer to the paradisaal peace (but not its end), in one to an indeterminate future, while in the remaining 12 the text is too fragmentary to warrant citation. No instances are evident for the phrase meaning the end of the world.

In the NT, *eschatos*, where associated with time-words, signifies the end of the world 6 times in Jn, once in Jas, once in 1 Pet. Acts 2:17; Heb 1:2; 1 Pet 1:20 refer to nearly contemporary events. In the remaining 5 (2 Tim 3:1; 2 Pet 3:3; 1 Jn 2:18 [bis]; Jude 18) the subject does appear to be the parousia but in view of its prediction being attributed to the prophets as well as apostles (2 Pet 3:2) perhaps the OT general sense of future time recurs. It is therefore possible to wonder if in one or other of these texts *eschatos* had not a sense quite close (*assez voisin*) to *hysteros*, "last," like *'ahārôn* and *'ahārît* in the OT.—A.R.C.L.

55. L.-M. DEWAILLY, "Communio—Communicatio," *SvenskTeolKvart* 46 (1, '70) 17-34; "Communio—Communicatio. Brèves notes sur l'histoire d'un sémantème," *RevSciPhilThéol* 54 (1, '70) 46-63; "Ex-communicatio," *Lumen* 13 (1, '70) 14-24.

The first two articles are slightly different, since the French version has been adapted for non-Swedish readers. Both indicate the various stages in the complex history of the term *koinōnia* and related words which are enjoying a new popularity today. A few pages are devoted to the NT data. When one moves from the Greek to the Vulgate, *communio* appears but once in comparison with *communicatio* and numerous other equivalents. Among both Greeks and Latins the concept developed slowly with considerable nuances in meaning. But one must not lose sight of the global value of the original concept such as it persists in the following periods and in which both ecclesiological and Eucharistic components are often distinguished. Excommunication should be considered, in its origins, as a privation of this *communio*. The third article recalls the biblical antecedents of the term and recommends great prudence in the study of both the word and the reality, if all anachronism is to be avoided.—L.-M.D. (Author.)

56. E. DUMONT, "La importancia de los carismas," *RevistBib* 32 (135, '70) 35-39.

A brief explanation of the NT terms: *charismata*, *pneumatika* and *energēmata*.

57. T. F. GLASSON, "'Visions of Thy Head' (Daniel 2:28). The Heart and the Head in Bible Psychology," *ExpTimes* 81 (8, '70) 247-248.

In several passages in Dan (2:28; 4:5, 10, 13; 7:1, 15) the head is seen as the seat of consciousness and thought; the author may well have been influenced by Greek thought here. When Paul describes Christ as the "head" of the church, he may generally mean "chief" or "superior." But when he calls Christ the head of the body in Col 1:18, surely some such meaning as "directing intelligence" is included.—D.J.H.

- 58r. R. JOLY, *Le vocabulaire chrétien de l'amour est-il original? Philein et Agapan dans le grec antique* (Brussels: Presses universitaires de Bruxelles, 1968), viii and 64 pp.

G. J. M. BARTELINK, *VigChrist* 24 (1, '70) 66-68.—In comparing the relative frequencies of *philein* and *agapan* in authors of the Hellenistic era and in demonstrating that *agapan* becomes progressively more common, J has rendered a very useful service. Still some intriguing questions remain: Why did Epictetus employ *philein* rather than *agapan*? Why does the substantive *agapē* appear for the first time in the LXX?—D.J.H.

59. E. NEUHÄUSLER, "Jüngerschaft. Ein biblischer Grundbegriff," *BibLeb* 11 (1, '70) 67-72.

The relation between a rabbi and his students and between the Qumran members and the Teacher of Righteousness can help to explain much of the NT concept of discipleship which, however, had its unique features: e.g. Jesus is the author of a new teaching, and his followers are bound to him in a special way. There follows a study of the theological aspects of discipleship as found in the four Gospels.—J.J.C.

60. A. PELLETIER, "Les apparitions du Ressuscité en termes de la Septante," *Biblica* 51 (1, '70) 76-79.

The niphal of *r'h* used to describe OT theophanies is translated in the LXX by *ōphthē*. Perhaps the combination of *kyrios* and *ōphthē* in texts such as Gen 12:7 influenced NT usage. The form *ōphthē* expresses both the divine intervention and the act of seeing. In Greek the passive of *horan* has the meaning of "presenting oneself" or "making oneself seen" as well as the juridical sense of "that which has been witnessed." The form *ēphanē* in Josephus *Ant.* 20, 64 does not imply the guaranteed objectivity of *ōphthē*.—D.J.H.

Bulletins

61. C. BISSOLI ET AL., "Rivista delle riviste," *RivistBib* 17 (1, '69) 3-85; 18 (1, '70) 3-98.

Abstracts of articles from leading journals on introduction to the Bible, exegesis of OT and NT, and biblical theology.

62. F. GRYGLEWICZ, "Pięćdziesiąt lat sekcji biblijnei na Katolickim Uniwersytecie Lubelskim (Cinquante années d'études bibliques à l'UCL)," *Rocz TeolKàn* 15 (1, '68) 5-32.

A bibliographical study of biblical publications at Poland's Catholic University of Lublin up to the year 1968.

63. R. LAURENTIN, "Bulletin sur la Vierge Marie," *RevSciPhilThéol* 54 (2, '70) 269-317.

As part of this lengthy bibliographical survey on Mary, selected NT studies on Mt 1—2, Lk 1—2 and Marian passages in Jn are noted and summarized.

64. M.-É. LAUZIÈRE, "Bulletin. Écriture sainte," *RevThom* 70 (1, '70) 117-126.

A survey of 13 recent items on NT and immediately related subjects.

65. F. PASTOR, "Panorama actual de los estudios bíblicos," *RazFe* 181 (867, '70) 411-421.

A survey of numerous recent publications in both OT and NT, including texts, tools, versions, commentaries, monographs, etc., in several languages.

GOSPELS—ACTS

Gospels (General)

66. F. H. BORSCH, "Who Has Ears," *AnglTheolRev* 52 (3, '70) 131-141.

The parables invite us to become not only hearers but doers of the word. They incite us to participate in a new range of possibilities and a new style of life. In the last analysis it is Jesus who stands behind the words as both speaker and enactor of the parables. He accepts the outcast, the tax-gatherers, sinners and prostitutes. Now others are asked to discover with him how acceptance and justice can become pre-happenings of the kingdom in this time.—D.J.H.

67. A. CRUICKSHANK, "Wittgenstein and the Language of the Gospels," *ChurchQuart* 3 (1, '70) 40-51.

An application of Wittgenstein's insights to various modes of expression found in the Gospels.

68. A. DESCAMPS, "Progrès et continuité dans la critique des Évangiles et des Actes," *RevThéolLouv* 1 (1, '70) 5-44.

Until the 19th century the Gospels and Acts were explained as accounts writ-

ten by eyewitnesses or by those who received their knowledge from eyewitnesses. With the realization that external testimony was here defective, the documents were studied in themselves (internal criticism) to discover evidence for determining who wrote them and how and why. The next step was literary criticism which was responsible for the two-document theory. In time this method was found to be insufficient and was supplemented by form-criticism with its acute analysis of the individual pericopes. But concentration upon small individual items ran the risk of fragmenting the historical books, and as a healthy reaction there arose a study of the documents as a whole, redaction-criticism. Today the exegete's task is to strike a balance between the study of the parts, i.e. sources, forms, etc., and the study of the whole, i.e. the literary and theological work of the four Evangelists.—J.J.C.

69r. V. HASLER, *Amen* [cf. *NTA* 13, p. 401].

J. C. G. GREIG, *JournTheolStud* 21 (1, '70) 161-164.—The thesis that the Amen-formula was used to lend authority to the instructions of the exalted Lord for specific situations in the Hellenistic Christian communities and so originates with the charismatic prophets of these communities offers an attractive and on the whole realistic alternative to an Amen-Christology that has been living more by faith than by sound methodology. However, H does not always leave enough room for the independent development of material outside the framework of a four-document hypothesis and, at times, assumes an Evangelist's redactional theology. The explanation of the double Amen in Jn as an attempt to show the double witness of Christ with God is weak.—D.J.H.

70. H. KAHLEFELD, "Die Gestalt des Täufers in den Evangelien," *BibKirch* 25 (1, '70) 20-23.

An early tradition in the Gospels portrays the Baptist as the preacher of God's judgment; a later one pictures him as Jesus' precursor. In the Fourth Gospel he becomes the witness to Christ, bearing testimony even to his pre-existence (Jn 1:30). Thus the Baptist has become an Evangelist, and through his mouth the Evangelist speaks. Because the writers of the Gospels not only related events but also interpreted them, the Baptist, as portrayed in the Fourth Gospel, reflects the Evangelist's love and reverence for Christ.—J.J.C.

71r. A. MARTINELLI, O.F.M., *Maria nella Bibbia. Note critiche e dilucidazioni* (Rome: Edizione "Marianum," 1966), 112 pp.

S. BARTINA, "María en la Biblia y el Signo de la Visitación," *EstEcl* 45 (172, '70) 99-102.—M analyzes and replies to positions taken by O. da Spinetoli, *Maria nella Bibbia* (2nd ed., 1964) and argues for more traditional interpretations. He treats each point thoroughly from its theological, exegetical, philosophical and mystical aspect. With Suarez he rightly holds that the sign given to Mary in Elizabeth was not to prove the angel's message was true but only to

remove a difficulty in Mary's mind about the mode of the incarnation—Elizabeth's barrenness could be compared to Mary's resolve to remain ever a virgin.—J.J.C.

72r. J. REGUL, *Die antimarcionitischen Evangelienprologe* [cf. *NTA* 15, p. 121].

J. SCHMID, *BibZeit* 14 (1, '70) 141-143.—This very careful and thorough investigation aims not merely to disprove the famous theses of D. De Bruyne and Harnack regarding the Prologues but also to situate them in Christian history. In the light of this research one can scarcely imagine a rehabilitation of the De Bruyne and Harnack theories.—G.W.M.

73. E. J. TINSLEY, "Parable and Allegory. Some literary criteria for the interpretation of the parables of Christ," *ChurchQuart* 3 (1, '70) 32-39.

The dominant tendency to deny any allegorical significance to the parables of Jesus fails to recognize that allegory, metaphor, parable and symbol are intimately related. The basic idea behind them all is that of the transfer from one dimension to another, from the meaning of one word to another. Allegory is extended metaphor. In successful allegory the story has its own dramatic unity and is convincing in its own right. At the same time it excites the imagination to transferences of meaning. The allegorical parables of Jesus include the Sower, the Wicked Husbandman, the Two Sons and the Prodigal Son, the Good Samaritan, the Rich Man and Lazarus, and the Lost Sheep.—D.J.H.

74. A. VANHOYE, "Le diverse prospettive dei quattro racconti evangelici della Passione," *CivCatt* 121 (2873, '70) 463-475.

An abridged and somewhat reworked Italian version of an article in *NouvRev Théol* 89 ('67) 135-163 [§ 12-141], with added material on the theological orientation of the Fourth Gospel.

75r. W. WINK, *John the Baptist in the Gospel Tradition* [cf. *NTA* 13, p. 275; § 14-435r].

R. T. FORTNA, *JournAmAcadRel* 38 (2, '70) 198-199.—In identifying and accounting for the place John the Baptist holds in each Gospel and in the gospel tradition W makes a major contribution. Some of the statements can be argued, e.g., that the Baptist traditions were present in the church from the very beginning, that Lk 1—2 presents a view of the Baptist entirely consonant with that in the rest of the Gospel, that the Baptist in Jn is intended as the ideal witness and the type of the Evangelist. More serious is the failure to pursue the source-critical question in the case of Mk and Jn; as a result the redaction-critical analysis of those Evangelists lacks a sharpness it might have had.—D.J.H.

76r. ———, *Idem*.

E. LOHSE, *TheolLitZeit* 94 (11, '69) 829-830.—The analysis is carried out with consistency and is an extraordinary proof for the soundness of the redaction-historical method. W's interpretation of Mk 9:11-13 as originally referring only

to Elijah and his attempt (following R. Laurentin) to see both a priestly and a Davidic messiah in Lk 1—2 are questionable. Also, the apologetic motive in Jn should be emphasized more.—D.J.H.

Jesus

77. ANON., "Understanding the Death of Jesus. The Report of the Theological Committee of the *Evangelischen Kirche der Union*," *Interpretation* 24 (2, '70) 139-150.

Translation of the report on the understanding of the statement: "The death of Jesus is proclaimed because Jesus Christ lives" (from *Zum Verständnis des Todes Jesu*, ed. F. Vierung [Gütersloh: Mohn, 1968], pp. 11-23; see also §§ 15-117; 15-210; 15-220 from *Zur Bedeutung des Todes Jesu* [1967]).

78. J. ASHTON, "Theological Trends: The Consciousness of Christ I," *Way* 10 (1, '70) 59-71; "... II," (2, '70) 147-157.

A survey of recent literature on Christ's knowledge and consciousness, of which the first part treats items by B. Lonergan, K. Rahner and E. Gutwenger and the second part articles by R. Guardini, P. De Rosa and especially R. E. Brown [§ 12-126].

79. P. BENOIT, "Préexistence et Incarnation," *RevBib* 77 (1, '70) 5-29.

The pre-existence of Jesus and his incarnation can profitably be rethought in terms of salvation-history. Other mysteries of Christianity, e.g. the resurrection of Jesus or the sacraments, might equally be conceptualized along these lines. What is being described in this article is the fact that before coming into our human time, Jesus already existed as man and God in a time which was utterly real, but distinct from our time, without being the pure eternity of God. Thus the eschatological era is not an absolute beginning but the prolongation of a higher world and time begun with the creation of Jesus. This is not a myth but a statement about a profound mystery. The OT had two ways in which it could talk about God's coming among men. (1) Persons of human origin and stature could be raised progressively to superhuman level (e.g. the messiah, the suffering servant). (2) Divine attributes could be sent into the world and become human (e.g. the Word, the Spirit).

The Synoptics and Acts represent remarkable fidelity as historical documents because they did not project the glory of the resurrected Christ on the Jesus of the public life. Paul and John speak about Jesus' pre-existence. Paul in particular refers to (1) a change of condition, (2) Jesus as pre-existent creator, (3) his passage from heavenly existence to an earthly one. John says the same but also uses the *egō eimi* sayings and the Logos theology to express this mystery. Theology must remain faithful to the unique thought patterns of salvation-history in order not to lose the riches of revelation.—M.A.F.

80. J. BLINZLER, "Die Heimat Jesu. Zu einer neuen Hypothese," *BibKirch* 25 (1, '70) 14-20.

In a widely publicized lecture given at the University of Bonn, Dec. 1969, H. Stegemann argued that Jesus was not born in Bethlehem, nor was the obscure and uncultured town of Nazareth his home, but he was born, grew up and had his home in Capernaum, a city of some culture and openness to the surrounding world. The reasons for the thesis are evaluated and found to be weak. It is said, e.g., that Nazareth was believed to be his city because the terms *Nazarēnos* and *Nazōraios* were wrongly understood as referring to that place, while they really meant one who is on guard, preparing for the judgment, and the terms were applied to followers of John the Baptist, the preacher of the impending judgment. However, scholars today hold that both terms mean an inhabitant of Nazareth. In sum, Chrysostom's statement still holds true: Jesus was born in Bethlehem, grew up in Nazareth and lived in Capernaum.—J.J.C.

- 81r. S. G. F. BRANDON, *Jesus and the Zealots* [cf. *NTA* 13, p. 266; §§ 14-818r—819r].

K. WEISS, *TheolLitZeit* 94 (12, '69) 912-914.—B has not taken account of the "pacific Christ" depicted in the sayings-source and of the Palestinian origin of this source. Moreover, the historical settings of the individual Gospels as well as the development of the Zealot movement have not been explained with sufficient precision and consistency.—D.J.H.

- 82r. S. G. F. BRANDON, *The Trial of Jesus of Nazareth* [cf. *NTA* 13, p. 399; § 13-814r].

H. R. BALZ, *TheolLitZeit* 95 (1, '70) 30-32.—The impact of this fascinating and suggestive book is blunted by its methodological weaknesses: B's description of the trial is contrary to what can be known of the events; the picture of Jesus is inconsistent with his teaching; the results of form-criticism are generally overlooked.—D.J.H.

- 83r. ———, *Idem*.

M. S. ENSLIN, "The Trial of Jesus," *JewQuartRev* 60 (4, '70) 353-355.—Certainly B "has attempted a 'radical re-assessment of the traditional presentation,' but the 'new evidence' to which he so confidently alludes and which he repeatedly parades is largely the product of his own tremendous imagination, supported, as it would seem to me, by cobwebs."

- 84r. H. BRAUN, *Jesus* [cf. *NTA* 14, p. 107; § 14-820r].

G. SEGALLA, *StudPat* 16 (3, '69) 549-553.—Extensive summary and critique. The book contains much that is excellent, e.g. the part dealing with conversion and love of the neighbor; and the moral message of Jesus is set forth in all its radicalness. However, the final result resembles humanism; the authority of Jesus is minimized, and man's duty toward God becomes almost nominal.—J.J.C.

85. M. B. CHAMBERS, "Was Jesus Really Obedient unto Death?" *JournRel* 50 (2, '70) 121-138.

In discussing the historical Jesus Bultmann suggests that when facing death Jesus may have suffered a collapse. This statement is weighed and challenged. Bultmann ambiguously assesses the historical Jesus because he does not distinguish between doubt based on evidence and doubt in principle. That Bultmann's doubt about Jesus' approach to death is doubt in principle rather than historical doubt is clear from the fact that he calls upon us to face other possibilities about the last days of Jesus, possibilities for which there is no evidence whatsoever.

Several factors enter into Bultmann's denigration of historical knowledge. When he asks us not to exclude the possibility that Jesus suffered a collapse in the face of death, he would have us ignore the integrity-ascriptive character of the record. What according to him is the kerygmatically most significant aspect of Jesus' career, he thinks, should be preserved from any dependence on historical fact. There are, however, several additional factors which have influenced Bultmann's proposal and vitiate it. Such are an unclear concept of "legitimizing," a skepticism which misuses the concept of logical possibility in order to make historical knowledge in principle problematic, a concept of the individual ego as inaccessible in the absence of first-person ascriptions, and a mislocation of the distinction between fact and value.—J.J.C.

86. C. COLPE, "Der Begriff 'Menschensohn' und die Methode der Erforschung messianischer Prototypen," *Kairos* 11 (4, '69) 241-263.

An examination of the term's use in Dan 7, 1QapGen, the Palestinian Targums, Galilean and Samaritan Aramaic, Targum Onkelos, the Babylonian Talmud, Christian Palestinian Aramaic, Syriac and 1 *Enoch*. The Son-of-Man figure is then compared with other Jewish (the Last Adam, the Heavenly Man) and Iranian (Gayomart, Yama/Yima, Fravaschi) figures. [To be continued.]—D.J.H.

87. A. FEUILLET, "La personnalité de Jésus entrevue à partir de sa soumission au rite de repentance du précurseur," *RevBib* 77 (1, '70) 30-49.

Jesus' submitting to baptism in the Jordan and his fasting in the desert were expressions of his messianic plan to identify himself with sinners. The Evangelists were not psychoanalyzing Jesus but were recounting incontestable events which give us an insight into his interior dispositions. This prophetic dimension of the baptism and fast could be missed (as many commentators have done) if one does not seriously reflect upon the life of Jesus as a whole. There is a clear internal logic to Jesus' actions which clarifies his motivations. R. Bultmann maintains an untenable position when he claims that it is impossible to have a clear idea of the personality of Jesus. O. Cullmann and other exegetes are correct in discerning a thread of unity between Jesus' initial submission to the rite of repentance in baptism and his death on the cross, even though some details of their interpretation might be questioned. What is regrettable is that some

exegetes, even believers, eliminate all historicity in the majority of events in the life of Christ. By so doing they are making his life unintelligible and inconsistent and reducing it to a mass of artificial midrashic, apocalyptic, cultic constructions without connection to the man Jesus.—M.A.F.

88r. D. FLUSSER, *Jesus* [cf. *NTA* 14, p. 108].

S. ZEITLIN, "Judaism and Professors of Religion," *JewQuartRev* 60 (3, '70) 187-196.—"I must say with absolute candor that one who does not know that the author is a professor of the history of religion in the Hebrew University would assume that the book was written by a Christian fundamentalist." F's assertion that Jesus was an Essene ignores the fact that the term "Essene" does not occur in the NT. Detailed criticisms of F's use of rabbinic sources are presented.—D.J.H.

89. G. FOHRER, "Das Alte Testament und das Thema 'Christologie,'" *Evang Theol* 30 (6, '70) 281-298.

Contrary to widespread belief the concept of the messiah was not the heart of OT thought nor even of its eschatological prophecy. Isa 53 speaks of one who suffered, but the vicarious suffering of the Servant's life does not correspond to the vicarious suffering of Jesus' death, and the Servant's sin offering for his possible unconscious offenses does not correspond to the NT belief in Jesus' sacrificial death. Judaism had no idea of a suffering messiah. In fine, neither the OT expectation of the messiah, nor Isa 53, nor prophetic proof texts, nor allegorical or typological interpretation contributes anything to the relation between the OT and the NT. The unifying element between the Testaments is the reign of God and of God's people, two themes which Jesus incorporates into his preaching. In fact, he carries the OT message further and affirms that God's reign is one of love and that union with God is the basis of divine love.

Furthermore, there is a connection between Christology and the OT, not that the OT is interpreted by Christ or has its meaning in him, but rather that Christology is coordinated into the OT theme of God's reign and of union with God. So the link between the two Testaments is not that of promise and fulfillment, but of beginning and development. Jesus himself, his appearance, his work and preaching are signs of the final age. He is the incarnation of the renewed and fully developed OT message which thereby receives a new theological orientation and which is intimately bound up with his person.—J.J.C.

90. B. E. GÄRTNER, "The Person of Jesus and the Kingdom of God," *Theol Today* 27 (1, '70) 32-43.

When we discuss the origin of Christology and the problem of continuity between the Jesus of history and the Christ of faith, we should be aware of the important part played by the concept of the kingdom of God in the formation of NT Christology. In his preaching Jesus' claim to authority is illustrated in forgiving sins, breaking the Law, casting out demons and assuming the role of

judge. Jesus himself is a manifestation of the kingdom's presence, and all his words and deeds are aspects of the kingdom. The early church and Paul especially, however, thought that the resurrection rather than the kingdom gave Jesus his authority. Forgiveness of sins, justification, victory over evil powers, favorable judgment and the presence of the kingdom are now all through Christ. Christ's death and the Spirit are the means of, and the way to, salvation; what the kingdom could offer in Jesus is now offered in Christ and the Spirit. While the focus has changed, the link of continuity is also here, connected with the kingdom and the person of Jesus Christ.—D.J.H.

91. J. GUILLET, "La chasteté de Jésus Christ," *Christus* 17 (66, '70) 163-176.

Although Jesus says little about chastity, his own choice of chastity is in perfect accord with his filial relationship to the Father, his understanding of himself as the bridegroom, his teaching on marriage, his manner of dealing with women, and his belief that whoever does God's will belongs to his family. His limitless love inspired him to sacrifice his life on the cross, and now as the risen Lord he opens his heart to every creature.—D.J.H.

92. R. A. HAMMER, "Elijah and Jesus: A Quest for Identity," *Judaism* 19 (2, '70) 207-218.

According to the Gospel tradition Jesus engaged in many activities which parallel those of the traditional figure of Elijah: healing the sick, reviving the dead, miraculously multiplying food, gathering disciples, preaching the coming of God's kingdom, calling for repentance and expounding the Law in an authoritative manner. It is difficult to escape the conclusion that the role first assumed by Jesus was that of Elijah rather than that of the messiah. However, as Jesus came to reflect on the mission of John the Baptist and on his own identity, he finally identified John with Elijah and confirmed his own identity as messiah.—D.J.H.

93. W. KLASSEN, "Jesus and the Zealot Option," *CanJournTheol* 16 (1-2, '70) 12-21.

Much progress has been made by recognizing that Josephus gives only a one-sided picture of the Zealots and by seeing the Zealot movement as an important part of the world in which Jesus came to manhood. Jesus was probably attracted to the Zealots' high view of the Law and the sanctuary and their zeal for the sovereignty of God over the lives of men. That he rejected their violent ways of changing society argues for his own creativity and courage. Neither the "arming of the disciples" in Lk 22:35-58 nor the "attack upon the temple" in Jn 2:13-22 is sufficient to prove that Jesus chose the Zealot option. In fact, his willingness to associate with sinners and harlots and his emphasis on love for one's enemies are in direct conflict with Zealot theology.—D.J.H.

94. O. KNOCH, "Intuitive Schau oder theologisches Hinhören auf das Christuszeugnis der Evangelien?" *BibKirch* 25 (2, '70) 50-53.

The characterizations of Jesus and the Evangelists offered by W. Nigg in

Botschafter des Glaubens (1968) are examples of a naïve-biblicist interpretation of the Gospels.

95. T. LORENZMEIER, "Zum Thema: Historischer Jesus," *EvangKomm* 3 (5, '70) 296-298. [Cf. § 14-830.]

W. Schmithals' view that the historical Jesus is irrelevant for theology is unacceptable. The early church itself had a theological interest in the historical Jesus; not only was it interested in the "that" of his historicity but also in the "what" and the "how" of his life. Moreover, Schmithals' objection that to treat of Jesus as a historical figure is to make him relative, replaceable and exchangeable rests on a false understanding of history. Christology today cannot be undertaken apart from the historical Jesus. On the contrary, it must be legitimated and controlled by the historical Jesus. A Christology which begins by rejecting the quest of the historical Jesus remains in the realm of mythology.—D.J.H.

96. I. H. MARSHALL, "The Son of Man in Contemporary Debate," *EvangQuart* 42 (2, '70) 67-87.

The phrase "Son of Man" could have been used in Aramaic to refer to the manlike figure of Dan 7:13 and could also be used in a generalizing sense by a person referring to himself as a representative human being. It is doubtful whether we can speak of a fully titular use of the phrase in the pre-Christian period and whether we can speak of one single, well-defined concept. We probably should not look to the extra-biblical apocalyptic writings for a direct influence on the NT usage. The application to the Son-of-Man sayings of the tradition-historical method according to which any Gospel saying which might be derived from Judaism or ascribed to the early church cannot be ascribed to Jesus is of very doubtful validity. It seems to us (along with M. Hooker and C. K. Barrett) that the background to the NT usage is to be found in the OT and that the majority of Son-of-Man sayings form one pattern in which the general theme of authority, its rejection and its vindication, is expressed. It is much more likely that the basis at least of the pattern goes back to Jesus himself than that it was the product of piecemeal evolution in the early church.—D.J.H.

97. J. T. SANDERS, "The Question of the Relevance of Jesus for Ethics Today," *JournAmAcadRel* 38 (2, '70) 131-146.

An analysis and appreciation of the views of A. Schweitzer, A. N. Wilder, R. Bultmann, G. Bornkamm, E. Fuchs, J. M. Robinson and H. Braun. "To put the matter now most sharply, Jesus does not provide a valid ethics for today. His ethical teaching is interwoven with his imminent eschatology to such a degree that every attempt to separate the two and to draw out only the ethical thread invariably and inevitably pulls loose strands of the eschatology, so that both yarns are ruined. Better to leave the tapestry intact, to let Jesus, as Albert

Schweitzer appealed to us to do, return to his own time. . . . In doing so, we may even learn to appreciate him more."—D.J.H.

98. H. SCHÜRMANN, "Die Symbolhandlungen Jesu als eschatologische Erfüllungszeichen. Eine Rückfrage nach dem historischen Jesus," *BibLeb* 11 (1, '70) 29-41.

That the church has its basis in actions of the historical Jesus is evident from his symbolic acts, i.e. those similar to the acts by which the prophets foretold what was to come. Only those symbolic actions of Jesus are here considered which are signs of eschatological fulfillment and whose primary purpose is related to the *eschaton*. In preaching and administering a baptism of penance, John performed an eschatological sign, for he assured the people of forgiveness for their sins (eschatological fulfillment) which was symbolized by the pouring of water. Seven symbolic actions of Jesus are here examined: the calling of disciples and the welcoming of sinners and publicans, which suggests the gathering together of the scattered people of God; the choice of the Twelve, which implies the eschatological restoration of the people of the twelve tribes; his eating with sinners and publicans; the miraculous feeding of the multitude; the mission of the disciples; the entrance into Jerusalem on Palm Sunday; the cleansing of the Temple. All these actions represent Jesus as one who inaugurates the eschatological era. A later article will discuss the Last Supper and its relevance as a symbolic action of the *eschaton*. [To be continued.]—J.J.C.

- 99r. E. SCHWEIZER, *Jesus Christus im vielfältigen Zeugnis des Neuen Testaments* [cf. *NTA* 14, p. 240].

K. NIEDERWIMMER, *TheolLitZeit* 95 (1, '70) 32-34.—Too much emphasis may be placed on the historicity of the revelation as described in the NT; perhaps the historical Jesus is viewed in an excessively abstract perspective. However one may judge S's solution for the variety of NT witnesses to Jesus Christ, he certainly has focused attention on the fundamental theological issues.—D.J.H.

- 100r. C. W. F. SMITH, *The Paradox of Jesus in the Gospels* [cf. *NTA* 13, p. 403].

H. RHYS, *AnglTheolRev* 52 (2, '70) 118-120.—This is a study that deserves to be taken most seriously. S knows the field of critical approach to the Gospels as well as the historical situation of 1st-century Palestine and shows meticulous attention to detail. Yet because the book does not take true aim at either a specialist or a lay audience there is danger that it may be neglected. Moreover, S seems to follow the convention of an earlier day in treating Mk as his basic outline; he also seems to undervalue the historical tradition that is preserved in Jn.—D.J.H.

- 101r. H. VAN DER KWAAK, *Het Proces van Jezus* [cf. *NTA* 14, p. 113].

J. MAIER, *Biblica* 51 (2, '70) 280-283.—The book is a very valuable contribution to a much discussed problem. The writer does not seek, like Blinzler, to

reconstruct the legal aspects of the trial of Jesus, nor, like Winter, to determine the guilty persons, but only to present the NT material, which he does with admirable thoroughness and balance. Realizing that the narratives are kerygmatic, he does not attempt to harmonize statements. He concludes that Jesus was not in sympathy with the Zealots (contrary to Brandon), but that his attitude and teaching inevitably had political overtones. The cleansing of the Temple is wrongly taken as an attack on the Temple itself, and the Gospels' omission of any mention that the disciples offered sacrifice is understood as implying disapprobation of the cult. But if so, why did the early church continue to worship there?—J.J.C.

The Resurrection

102. J. ALEU, "Resurrección de Jesús," *EstEcl* 45 (172, '70) 35-51.

Without doubt the general resurrection of the just (1 Cor 15:20-28) is indissolubly linked with the fact of Jesus' resurrection (1 Cor 15:12-19) which presupposes the empty tomb and the apparitions. Jesus' resurrection cannot be conceived as the first fruits of the universal resurrection without being its foundation, i.e. without his actually rising from the dead. Paul clearly alludes to an objective fact, and for him and the other apostles it was an apparition of the risen Christ which authorized them as his missionaries. Hence the question arises whether the original meaning of the earliest stratum in the Gospel sources may not have been that the apparitions were intended to invest the apostles with authority as missionaries.—J.J.C.

103. E. L. BODE, "A Liturgical *Sitz im Leben* for the Gospel Tradition of the Women's Easter Visit to the Tomb of Jesus?" *CathBibQuart* 32 (2, '70) 237-242.

The tradition of the Easter visit to the tomb of Jesus most probably was the source of the liturgical commemoration of Jesus' resurrection on the first day of the week. The reasons are: the use of Sunday for worship in the second half of the 1st century, the frequent celebration of the Eucharist within the primitive communities, and the insistence of the reliable tomb tradition upon a time during the first day of the week. Thus the empty tomb most probably served a liturgical purpose within the primitive communities and could be assigned a liturgical *Sitz im Leben*.—R.J.K.

104. E. L. BODE, "On the Third Day according to the Scriptures," *BibToday* 48 ('70) 3297-3303.

The third day possessed a literary meaning in the OT, a meaning that came not from any single text but from the confluence of a whole series of events brought about by God. Many OT texts imply that the third day is the day of salvation, deliverance and divine manifestation. This notion is made explicit in *Gen. R.* on 22:4.—D.J.H.

105. B. L. BUGDEN, "History and the Resurrection of Jesus Christ—II," *Colloquium* 3 (4, '70) 333-342.

Attempts at upholding the historicity of the resurrection presuppose an insufficiently critical use of the literary evidence and fail to explain the nature of Christ's risen body and his continued presence in the world. In fact, the notion of a miraculous raising from the dead and a continued quasi-corporeal presence in the world are not essential to the doctrine of the resurrection; rather they are a means of understanding and expressing it. In the last analysis the resurrection means that the same Jesus who led men to a right relationship with God in his lifetime continues to do so now by the inspiration and originality of his example.—D.J.H.

106. V. FARAONI, "Il valore soteriologico della resurrezione di Cristo," *PalCler* 49 (4, '70) 221-230; (5, '70) 274-285; (6, '70) 341-356.

An exegetical and theological exposition of the soteriological value of the resurrection in Paul, in John and the Apoc, and in the primitive kerygma as seen in Acts and various epistles.

107. G. GHIBERTI, "Discussione sul sepolcro vuoto," *RivistBib* 17 (4, '69) 393-419.

This is a general survey of all the relevant literature published on the subject of the empty tomb during the last decade or so. It starts with L. Schenke, *Auf-erstehungsverkündigung und leeres Grab. Eine traditionsgeschichtliche Untersuchung von Mk 16, 1-8* (1962), which explains the story of the empty tomb as etiological narrative to provide a basis for the annual paschal celebration in Jerusalem by the Christian community living there. The arguments are not sufficiently strong as to command an unqualified acceptance. This leads to a brief survey of the rest of the literature on the subject, i.e. about 30 to 40 titles. It is difficult to find a common denominator for them all, except for their serious attempt to find a solution for the problems involved by applying the principles of the form-critical method, the *Sitz im Leben* and the kerygmatic character of these narratives.—C.S.

108. P.-M. GUILLAUME, "Les Évangiles de la Résurrection," *Évangile* 51 (2, '70) 5-48.

A popular exposition of the resurrection-ascension narratives with a brief introduction on the question of historicity.

109. F.-M. DU BUIT, "Les Évangiles de la Résurrection," *Évangile* 51 (2, '70) 49-60.

A series of brief appendixes to the preceding article dealing with the site of Emmaus, the veneration of tombs, and the chronology of Easter.

110. P. F. JENSEN, "History and the Resurrection of Jesus Christ—III," *Colloquium* 3 (4, '70) 343-354.

When history is defined as being "concerned with past human actions of societal significance," it is impossible to say a priori that the resurrection did or did not actually happen. Moreover, the arguments put forth by L. Geering designed to refute the historicity of the NT accounts are not convincing. Also, T. E. Pollard has not proved that for Paul resurrection meant anything else than that a person who has died and been buried rises up, alive again from that dead condition.—D.J.H.

111. M. KEHL, "Eucharistie und Auferstehung. Zur Deutung der Ostererscheinungen beim Mahl," *GeistLeb* 43 (2, '70) 90-125.

The article is concerned especially with a deeper understanding of the apparitions of the risen Christ in the common meals after Easter from which the Eucharistic solemnity of the early church gradually developed. First some hermeneutical considerations are presented, then the theological pre-understanding. The study shows that contemporary theology detects a close relation between death, resurrection and the Eucharist and the church.

There follows an exegesis of the passages which describe Jesus eating with his disciples after Easter. At least the Lukan and Johannine traditions manifest a close connection between the appearances of the risen Savior and the common meals of the disciples after Easter, meals which are described in terms that reflect the liturgical Easter tradition. The apparitions seem to have been an experience, an encounter which affected one's entire personality and made him in the full sense a believer in Christ and a member of the emerging community. The appearances mean primarily that the beholder experiences all the power and glory of Christ's love as it triumphs over death. We do not know what signs the Lord used in every instance to prove the identity between the crucified and the risen Savior. But one sign, and perhaps the decisive one, for his new presence was in the very beginning and is still today the common Eucharistic meal of those who believe in, hope and love him.—J.J.C.

- 112r. J. KREMER, J. SCHMITT AND H. KESSLER, *Dibattito sulla risurrezione di Gesù*, trans. A. Bonora, *Giornale di teologia* 29 (Brescia: Queriniana, 1969).

P. DE SURGY *et al.*, *La résurrection du Christ et l'exégèse moderne* [cf. *NTA* 13, p. 400; § 14-454r].

X. JACQUES, "A proposito di due libri sulla Risurrezione," *CivCatt* 121 (2877, '70) 244-251.—Summary of the themes treated in both collections. The principal theoretical issues underlying them are the nature of history and the relationship of history and faith. In defining the limits of "history" one must distinguish between the object of history and its methodology.—G.W.M.

113. X. LÉON-DUFOUR, "Présence de Jésus ressuscité," *Études* 332 (4, '70) 593-614.

The earliest witnesses of the resurrection do not testify that the event was historical, i.e. verifiable by scientific norms, but to the past fact of an encounter between the risen Christ and his apostles. Instead of the statement "Jesus is risen," Luke uses the formula "he lives," i.e. he is living forever, which would exclude the idea of a reanimated corpse that abruptly enters a world upon which it does not depend. The decisive action of God is in his glorifying, exalting intervention at the instant of death. Hence the essential is the meeting of the Lord with his disciples. The accounts of the apparitions cannot be harmonized but represent two different viewpoints, resurrection of the dead and abasement/exaltation.

Three final suggestions are made: first, the term "historical" should be reserved for what can be verified by scientific methods, and in this sense the resurrection is not historical. Secondly, the believer knows the meaning of the apparitions only through the preaching of the church. Thirdly, Jesus of Nazareth becomes actual for me in the preaching of the church and in the Eucharist.—J.J.C.

114. R. R. RICKARDS, "History and the Resurrection of Jesus Christ—I," *Colloquium* 3 (4, '70) 321-331.

There are indications that our present scientific theories about physical and human nature may have to be modified radically in the future; it may well be that much of the demythologizing of the NT, especially concerning the resurrection, will be seen as erroneous and "unscientific." Perhaps a way toward a solution of the problem can be found by describing the resurrection (and other NT events) as para-historical and para-natural—as occurring within the intersection between the historical and natural order of space and time and the other order of space and time which is parallel to our order and impinges upon it but is different from it.—D.J.H.

115. K. SCHUBERT, "'Auferstehung Jesu' im Lichte der Religionsgeschichte des Judentums," *BibLiturg* 43 (1, '70) 25-37.

In the light of Jewish burial practices as seen in rabbinic literature the discovery of the empty tomb by the women on Easter morning seems to be fundamentally historical. The kerygma of 1 Cor 15:3b-5 appears to belong to the earliest stratum of the tradition; it very probably comes from the Aramaic-speaking church of Jerusalem. The assertion that Jesus rose "on the third day" should be viewed from a salvation-history perspective, for in the OT and other Jewish writings the third day is the special day of God's saving activity. Since there is no evidence for the expected resurrection of a single person or of the messiah, there is no good reason to see the resurrection as a mere interpretation.—D.J.H.

116. D. WHITAKER, "What Happened to the Body of Jesus? A Speculation," *ExpTimes* 81 (10, '70) 307-310.

The belief that Jesus rose spiritually and not physically is compatible with the view that his tomb really was empty on Easter morning. Given the prevalence of grave robbing in Jesus' time, it is quite possible that his tomb was robbed and his bones removed by vandals to a final but nameless resting place. The Jews knew that the empty tomb was *prima facie* evidence for the resurrection and so were not anxious to draw attention to it, while the Christians, if they suspected such a degrading end to their Lord and Master, had every reason to be reticent about it. This hypothesis supports the preference for a spiritual resurrection without consigning the empty tomb to the categories of myth and legend and is consistent with the NT understanding of the incarnation.—D.J.H.

Resurrection, cf. §§ 15-60; 15-243r.

Synoptics

117. H. CONZELMANN, "History and Theology in the Passion Narratives of the Synoptic Gospels," *Interpretation* 24 (2, '70) 178-197.

A contemporary approach to the passion narrative is not to be gained from single facts but only from the interpretation. The extent of what we can establish as certain fact is minimal. The passion story is shaped by intensive theological interpretation.

Originally Mk's passion narrative began at 14:1 f., 10 f., but Mk shifts its beginning forward to 8:27 ff. and the entry into Jerusalem. His essential link is the messianic secret. He thus interprets the pre-Markan picture of Jesus as miracle worker in terms of passion-theology. For Mk the passion is the training ground, not only for confession and martyrdom, but also for daily life in the church. The entry into Jerusalem is the public demonstration of Jesus' kingship. At the trial before the high priest Mk shapes the answer of Jesus so that in the counterpoint of question and answer the essential identity of the three Christological titles—Messiah, Son of God, and Son of Man—becomes clear, and consequently the unity of the work and way of Jesus, the unity of deeds, passion and future parousia. The constant allusions to the kingship of Jesus constitute the real center of the account of the crucifixion.

In Mt the passion is for the collective "people of God" the transfer of the election of Israel to the church. Lk removes, as does Mt, the Markan secret and introduces the notion of promise-fulfillment. Jesus in his agony endures in an exemplary way the renewed temptation of Satan, and it is from then on the continuing destiny of the life of the disciples.—R.J.K.

118. A. DESCAMPS, "L'approche des synoptiques comme documents historiques. Simples réflexions," *EphTheolLov* 46 (1, '70) 5-16.

In the conflict between traditional understanding of the Gospels and modern critical methods, the Catholic exegete must seek a middle way: on the one hand he must abandon some of the old "certitudes" about the authors, and on the other

he should adopt the methods of form-criticism, not to dispense with the historical value of the Gospels, but to re-establish it.—G.W.M.

119. J. A. FITZMYER, "The Priority of Mark and the 'Q' Source in Luke," *Perspective* 11 (1-2, '70) 131-170.

The topic must be expanded to the whole question of Synoptic sources and priorities, since Lukan materials cannot be examined apart from Mk and Mt. The two-source theory is again in question. No final truth is possible, so we must rely upon appeal to scholars as an initial criterion, and usefulness as a second. These criteria are met in the development of form-criticism and redaction-criticism in dependence upon the two-source theory. The five main reasons for asserting the priority of Mk are discussed, brought up to date and mainly affirmed. Lukan dependence upon Mt is rejected. Three main arguments for the existence of Q are presented. Some other solutions are reviewed: L. Vaganay and X. Léon-Dufour, who wish to emphasize the influence of oral traditions upon the formation of the Synoptic Gospels; W. R. Farmer, who presents a renewed appeal for the Griesbach hypothesis. The two-source theory is still attractive; there may also have been influence of oral tradition, even at the redactional level responsible for the canonical form of the Gospels. Farmer's thesis is not convincing.—W.G.D.

120. S. LÉGASSE, "L'enfant dans l'évangile," *VieSpir* 122 (570, '70) 407-421.

The Synoptic passages dealing with children are analyzed briefly to show how the Evangelists raised the children to the level of representatives of human weakness and types of the blessings of salvation conferred through God's gratuitous initiative. It is probable that this understanding is rooted in Jesus' actual attitude toward children.—G.W.M.

- 121r. S. LÉGASSE, *Jésus et l'Enfant. "Enfants", "Petits" et "Simples" dans la Tradition synoptique*, Études Bibliques (Paris: Gabalda, 1969), 376 pp.

M. MORLET, *EspVie* 80 (26, '70) 393-397.—An extensive summary. While L's views often differ from those of other scholars, his work reflects patient and careful research. His emphasis on the early church's fidelity to Jesus' preaching and on its respect for "simple" believers is particularly important. Perhaps the distinctive shape of Mark's theology has not been brought out with sufficient clarity.—D.J.H.

122. F. NEIRYNCK, "Hawkins's Additional Notes to his 'Horae Synopticae,'" *EphTheolLov* 46 (1, '70) 78-111.

The *Horae Synopticae* of J. C. Hawkins appeared in 1909 in a second edition (and was reprinted in 1968) but was never further revised. The accidental discovery of the author's own interleaved copy containing numerous additional notes made possible this printing of the notes, of interest to students of the Synoptics.—G.W.M.

123. P. POKORNY, "Die Worte Jesu nach der Logienquelle im Lichte des zeitgenössischen Judentums," *Kairos* 11 (3, '69) 172-180.

Q was an early church collection of sayings containing teachings of Jesus, sayings shaped in the Hellenistic community in Palestine, and the stories about John the Baptist and the temptation added by the redactor. While the collection could be classified as Jewish wisdom literature, always in the background is the figure of the crucified Jesus as Lord; this conferred on the collection a status within the early church similar to that of the Decalogue in Judaism. From a reconstruction of Q the following major tendencies can be discerned: (1) a tension between the present and the eschatological future seen especially in the Son-of-Man sayings; (2) an anti-Pharisaic polemic whose aim was not the abolition of the Law but a new conception of it in relation to the following of Christ; (3) a rejection of the commonly held apocalyptic views evidenced by the command to love one's enemies and by the treatment of John the Baptist; (4) the rejection of political messianism as glimpsed in the temptation narrative.—D.J.H.

124r. E. P. SANDERS, *The Tendencies of the Synoptic Tradition* [cf. *NTA* 13, p. 403; § 14-841r].

A. R. C. LEANEY, *Colloquium* 3 (4, '70) 373-376.—The book is most valuable for its amassing of evidence and for its clear demonstration that some criteria hitherto blithely used without examination cannot by themselves answer questions of priority. Still, in determining the relations existing between various NT books we usually rely on arguments other than purely literary ones and strive to view modifications of traditions in the light of the background, needs, prejudices, beliefs, and likes and dislikes of the people who made the changes. "One may hazard a guess that from a wider perspective the relations between the synoptics will seem much as they were before."—D.J.H.

Matthew

125. C. ANGELINI, "Portrait de saint Matthieu," *ÉtudFranc* 20 (53, '70) 81-84.

Brief account of the Evangelist Matthew and his Gospel.

126r. D. R. A. HARE, *The Theme of Jewish Persecution of Christians in the Gospel according to St Matthew* [cf. *NTA* 12, p. 393; § 14-850r].

C. K. BARRETT, *JournTheolStud* 21 (1, '70) 166-168.—"The whole looks exactly like what it is—a doctoral thesis written by an intelligent and diligent worker under the guidance of one of the greatest living authorities on Matthew and on Judaism, Dr. W. D. Davies." Particularly interesting is the view that Mt is a reaction to Jewish persecution and a justification and support for the Gentile mission. H probably underestimates the amount of Jewish resistance to Christianity and does less than justice to the gnosticizing intermixture between Judaism and Christianity.—D.J.H.

127. X. LÉON-DUFOUR, "*Redaktionsgeschichte* of Matthew and Literary Criticism," *Perspective* 11 (1-2, '70) 9-35.

Orthodox *Redaktionsgeschichte* demands use of the two-source theory. The link between this type of literary criticism and redaction-criticism must be questioned. The ordering of the pericopes (as Lachmann saw) is the best key; it will be seen that Mk is intermediary between Mt and Lk, but not necessarily immediately in contact. The hypothesis of A. Gaboury (*La Structure des Synoptiques*, 1970) deserves support; he demonstrates use of multiple sources. In "C," constant common triple-tradition, the Evangelists are subject to a common perspective; in the section of divergent traditions, "D," however, there is frequent alteration. Mt is free to present his own perspective in D, as regarding, for instance, details of the ministry, formula-quotations, and use of twofold (Mt-Lk vs. Mk) tradition. Three sources can be identified in D, each with a particular way of treating Jesus' career. Hence we do not need to ask, for instance, whether the parables came before the mission-instructions; they come from different sources. Mt and Lk seem to have known the sources at different stages of development; Mt also had traditions at his disposal at different stages than did Mk.

Recognizing different available traditions, rather than artificial dependence of Mt upon Mk, enables the scholar to recognize more fairly the redaction-characteristics of each, and explains why Mk has occasionally expanded a pericope to fit his own theological emphases (the epileptic child; vs. H. J. Held). "Too often it is a Marcan theology which is improperly imposed on the original Synoptic tradition"; Mt has earliest introduction, sequence and ending to the parable of the sower.—W.G.D.

128. A. SAND, "Die Polemik gegen 'Gesetzlosigkeit' im Evangelium nach Matthäus und bei Paulus. Ein Beitrag zur neutestamentlichen Überlieferungsgeschichte," *BibZeit* 14 (1, '70) 112-125.

Matthew and Paul clearly differ in their understanding of the Law and its role with respect to salvation, but they both polemicize against *anomia*. The question then is whether they understand lawlessness in the same way and if so whether they depend on a common "Christian" tradition in this respect. In 7:23; 13:41; 23:28 Mt is dependent on the OT and regards lawlessness as an offense against the divinely ordained Law; in 24:12 it is possible that the term alludes to the attitude of an eschatological opponent. This latter "apocalyptic" meaning is used by Paul in 2 Thes 2:3, 7 and 2 Cor 6:14, taking from Jewish apocalyptic the figure of the "man of lawlessness." In Rom 4:7 and 6:19, however, the usage is original with Paul: lawlessness is an enslaving consequence of the powers of sin, Law and death. Thus the Matthean and Pauline understandings of *anomia* differ, and Mt is not polemic against Paul or Paulinists. What both have in common are the OT and Jewish apocalyptic.—G.W.M.

129. E. SCHWEIZER, "Observance of the Law and Charismatic Activity in Matthew," *NTStud* 16 (3, '70) 213-230.

"To summarize: the Church by which the first Gospel is shaped is the body of 'these little ones' who are ready to follow Jesus; to remain obedient to the law of God as interpreted by Jesus' deeds and words; to reinterpret his instructions ever anew in answer to practical problems; to proclaim his word in this way, letting it speak to present situations, and to revive his miraculous power in healings. There is one authority only in this Church, Jesus' own words and deeds interpreting the Law of God. They come to life ever anew in the event of prophetic proclamation, which formulates doctrine for the life of the Church, and in charismatic action, which heals the sick and casts out the demons. Teacher and prophet are to a considerable degree still one. One could even say that every disciple is both prophet and teacher, though the stress laid on this or that gift may be different. Some particularly gifted members of the Church are probably following Jesus in a more literal way, continuing his itinerant life, wandering from place to place to serve and to teach the Church. This is, I think, approximately the picture of the Church presupposed in the first Gospel. It finds its continuation in the Christian communities which we find in the Didache and, for a long time more, in the Church of Syria."

130. [Mt 1—2] J. F. CRAGHAN, "Mary's 'Ante Partum' Virginity: The Biblical View," *AmEcclRev* 162 (6, '70) 361-372.

Despite their many differences Mt 1—2 and Lk 1—2 agree that Mary conceived the child when she was only engaged, Joseph was not the child's father, the child was conceived by the intervention of the Holy Spirit, he bore the name Jesus, he was born in Bethlehem but grew up in Nazareth, and belongs to the House of David. This unity in diversity provides a good criterion for judging the reliability of the sources. In fact, Matthew goes to great lengths to show that Jesus belongs to the House of David because Joseph is his legal, though not physical, father. Also, the joining of Mary with Tamar, Rahab, Ruth and Bathsheba suggests an irregularity or departure from the norm in the Davidic line. Lk 1:35 implies that the Holy Spirit has intervened and that Mary actually gives birth to the messiah as a virgin. The infancy narratives bear witness to the early church's reflection on the full identity of the exalted Lord and on God's free and gracious activity.—D.J.H.

131. J. M. GERMANO, "Privilegium nominis messianici a S. Joseph imponendi (Is 7,14; Mt 1,21.23.25)," *VerbDom* 47 (3, '69) 151-162.

The prophecy in Isa 7:14 is related to St. Joseph's naming of Jesus (Mt 1:21, 23, 25). Matthew stresses the Davidic ancestry of Joseph and sees special importance in the fact that he gave Jesus his name.—M.A.F.

132. [Mt 1:23-25; 2:1-2] K. JUNACK, "Zu einem neuentdeckten Unzialfragment des Matthäus-Evangeliums," *NTStud* 16 (3, '70) 284-288.

I. A. Sparks published the text and a description of a fragment (Lectionary 852) containing Mt 1:23-25 and 2:1-2, which he judged to be part of a new MS, written in two columns and dating from the 5th century [§ 13-859]. The fragment, however, is not new but belongs to a one-column MS composed of 087 and 092b and dates from the 6th century. A corrected text is here published with a detailed description of the fragment.—J.J.C.

133. [Mt 4:1-11] W. KNÖRZER, "... dann wollen wir an dich glauben. Kritische Sichtung heutiger Erlösungshoffnungen und Zukunftsmodelle vor dem Hintergrund der Versuchungen Jesu," *BibKirch* 25 (1, '70) 9-13.

The temptations of Jesus may aid us to understand correctly the true nature of Christian hope. One could place hope in a future fashioned by man's best skills or in a present in which one asks the Son of God quickly to remove all human sufferings, oppression and ills. Only God can heal all the wounds of mankind, and even in an ideal world men would hunger for the divinity. In short, man's true and only hope lies in the cross.—J.J.C.

134. [Mt 4:1-11] G. LEONARDI, "Il racconto sinottico delle tentazioni di Gesù: fonti, ambiente e dottrina," *StudPat* 16 (3, '69) 391-429.

The literary analysis of the passages, particularly of the OT quotations used by Mt and Lk, indicate that the source of the temptation narrative was not Mk, nor Mk and Q, but an earlier account which formed the basis for the narratives of all three Evangelists, and this source reached its definitive form in a Hellenistic milieu. The purpose of the source was not biographical but apologetic, to present Jesus as the Messiah and Son of God who relives the experiences of the ancient son of God, Israel, and whose life verifies the true meaning of the messiah and discredits the false political messianic ideas of that day. Each Evangelist, while making use of the source, has introduced what specially interests him: Mt speaks of fasting and thus stresses that Jesus is the model for all Christians; Mk's account recalls the situation in paradise; Lk portrays Jesus as the new Adam, victorious for all humanity, and a model for all Christians in their fight against every temptation.—J.J.C.

135. [Mt 4:1-11] J. MICHL, "Da trat der Versucher an ihn heran. Die Überlieferung von den Versuchungen Jesu im Neuen Testament," *BibKirch* 25 (1, '70) 1-5.

A critical analysis of the temptation accounts suggests that Jesus undoubtedly spent some time in the desert and was tempted by Satan. Certain of the details, however, are improbable and seem to be the product of a haggadic tradition and formulation. The temptations themselves are concerned with Jesus' role as the messiah.—J.J.C.

136. [Mt 4:1-11] F. J. SCHIERSE, "Wenn du Gottes Sohn bist . . . Was sagen die Versuchungsüberlieferungen des Neuen Testaments über Jesus Christus?" *BibKirch* 25 (1, '70) 6-8.

The term "temptation" can mean either a testing or an inducement to sin. In two of his temptations Satan tests Jesus, seeking to discover who he is; Jesus' reply is that man lives by word of God, i.e. man lives by faith. The third temptation is an inducement to act contrary to God's will, a temptation which comes to every Christian.—J.J.C.

137. [Mt 5—7] D. GREENWOOD, "Moral Obligation in the Sermon on the Mount," *TheolStud* 31 (2, '70) 301-309.

Jesus considered the Mosaic Law inadequate and desired to perfect it, not to destroy it. In the last analysis all the biddings of the Sermon on the Mount may be epitomized in those of faith and love, and the "new law" of the Messiah was only a fulfillment of the Old Dispensation. Furthermore, the imperatives of the Sermon should be regarded as examples of prophetism rather than legalism. To strive with the help of God's grace to live the Sermon on the Mount is surely obligatory for anyone who regards himself as a Christian. Finally, the heart of the Sermon is the gospel of love, and the hearer is exhorted to love and be perfect as is his heavenly Father (5:46-48). Hence the Christian's duty to strive constantly toward greater love is implicit in the Sermon on the Mount.—J.J.C.

138. [Mt 5—7] E. LERLE, "Realisierbare Forderungen der Bergpredigt?" *KerDog* 16 (1, '70) 32-40.

According to the Sermon on the Mount the fulfillment of the Decalogue fails to discriminate God's people from "the people of the world." Will the "Golden Rule" (Mt 7:12 = Lk 6:31) provide such a criterion? In *Die Goldene Regel* (1962) A. Dihle has demonstrated how this rule is intrinsically connected with the principle of equal retribution expressed by the *ius talionis*. However, Lk's context (6:27-30) seems directed against a popular understanding of this rule in its *negative* form, which would permit revenge for a wrong suffered. In its positive expression the rule could be egotistic: man should perform good deeds in expectation of a like return. The Lukan setting (6:32-34) rejects such an understanding as characteristic of "sinners." In Mt the "Golden Rule" indicates that man's ethical actions must imitate God's goodness. Jesus' proclamation of this goodness denied any theological legitimation to those who seek retribution from others.

By deriving its norms from God's action, the Sermon on the Mount makes a maximal demand which cannot be fully realized by God's people. Jesus did not reject the necessity of fulfilling a minimal program. He disregarded privileges and the principle of *suum cuique* to concentrate upon the actual moral obligation which lies equally upon men. His polemic against illegitimate ethical demands was sharp because such demands misused God's authority.—G.G.O'C.

139r. [Mt 5—7] H.-T. WREGE, *Die Überlieferungsgeschichte der Bergpredigt* [cf. *NTA* 12, p. 398; § 14-478r].

C. E. CARLSTON, *JournAmAcadRel* 38 (1, '70) 104-106.—Firmness of method, wide erudition and unusually painstaking analysis give a noteworthy sobriety to the whole. Yet caution is required at three crucial points: (1) occurrence of *hapax legomena* in Lk does not necessarily demand a source independent of Mt, since Lk adds *hapax legomena* to his Markan source at several points; (2) there is little evidence for the fixed order of sayings in early Christian paraenesis; (3) no clear picture of either the theology or the history-of-religions situation of either Mt or Lk emerges from the work.—D.J.H.

140. [Mt 6:9-13] J. ANGÉNIEUX, "Les différents types du structure du 'Pater' dans l'histoire de son exégèse. Section I.—De Tertullien aux grands scolastiques," *EphTheolLov* 46 (1, '70) 40-77.

A survey and analysis of different ways of structuring the Lord's Prayer and different principles upon which the structure is based. Each principal author of the patristic and medieval periods is introduced in the order of new proposals made and others are grouped with those whom they follow. Critical remarks on certain scholastic discussions lead to a preference for a tripartite scheme. [To be continued.]—G.W.M.

141r. [Mt 6:9-13] J. CARMIGNAC, *Recherches sur le "Notre Père"* [cf. *NTA* 14, p. 244].

R. E. BROWN, *CathBibQuart* 32 (2, '70) 264-266.—Summary of C's conclusions about disputed points in the exegesis of the Pater Noster. This 608-page book is undoubtedly the most complete work ever written on the PN and becomes automatically the indispensable tool for all future study on it. Its major defect is that it is often not in accord with the suppositions of predominant modern NT criticism. Thus it is argued that Matthew really wrote in Hebrew and that Greek Mt is a translation of the Hebrew; redaction-criticism is not taken seriously.—R.J.K.

142r. ———, *Idem*.

M. DELCOR, "A propos de la traduction oecuménique du 'Notre Père,'" *Bull LitEccl* 71 (2, '70) 127-130.—The appearance of this impressive volume means that the heated debates concerning the ecumenical French translation of the Our Father have not been without value. C's exegesis of 1QH ii, 18-19 as referring to Aramaic and Greek and his arguments for a Hebrew original of Mt are not completely convincing.—D.J.H.

Mt 7:22, cf. § 15-368.

Mt 8:29, cf. § 15-160.

143. I. H. MARSHALL, "Uncomfortable Words VI. 'Fear him who can destroy both soul and body in hell' (Mt 10:28 R.S.V.)," *ExpTimes* 81 (9, '70) 276-280.

Parts of the original saying have been preserved in both Mt 10:28 (the "body and soul" formulation) and Lk 12:4-5 (the phrases "I tell you, my friends," "But I will warn you whom to fear," and "Yes, I tell you, fear him!"). The language is simple, and the thought is Jewish; the saying is generally acknowledged to be authentic teaching of Jesus. In both Mt and Lk it warns against apostasy and stresses loyalty to Jesus and to the revelation of divine truth given in and through him. The body-soul dualism and the idea of Gehenna need not be interpreted with excessive literalism. However, the command to fear God should not be lightly dismissed. Rather, fear is part of the Christian attitude to God, and the NT holds together in paradox the commands not to be afraid of God and yet to fear him. To abandon either part of the paradox is to become sub-Christian.—D.J.H.

Mt 10:38, cf. § 15-164.

144. A. ORBE, "La revelación del Hijo por el Padre según san Ireneo (Adv. haer. IV 6). (Para la exegesis prenicena de Mt. 11,27)," *Gregorianum* 51 (1, '70) 5-86.

The interpretations of the passage by Valentinus and Origen are presented, and a lengthy development of Irenaeus' own position is given. According to him, though no one knows the Son except the Father, the OT already contained all that the Father revealed to the world about his Son. The Christian, therefore, should search the NT, not for any new knowledge of the Son or the Father, but to discover the fulfillment of prophecy in history. By ascribing to the OT authentic knowledge of the mystery of Christ, Irenaeus stressed the spiritual nature of the Scriptures, which the heretics often condemned as animal (*psychikē*). He also forestalled the temptation to equate the revelation of Mt 11:27 with the vision of God, because to obtain the knowledge of Mt 11:27 the believer had only to recognize in faith what had been prophesied a thousand times in the Law and the Prophets.—J.J.C.

Mt 12:31-32, cf. § 15-161r.

- 145r. J. D. KINGSBURY, *The Parables of Jesus in Matthew 13* [cf. *NTA* 14, p. 109].

M. D. GOULDER, *JournTheolStud* 21 (1, '70) 164-166.—Did Matthew give one interpretation to the parable of the tares and another interpretation to the interpretation? Should the treasure-chest metaphor be read in the light of Mt 6:19 and 12:34-35? Why is the change of audience at 13:35 significant while the one at 13:10 is not? Although K's main analysis may not stand, the book remains a careful and detailed study. Particularly valuable are the discussions of terms such

as *ochloi* and *didaskō* and of Matthew's "theory" of parables; and the attempt to see Mt 13 in its context is impressive.—D.J.H.

Mt 15:4-6, cf. § 15-163.

Mt 16:24, cf. § 15-164.

Mt 17:1-9, cf. § 15-165.

146. [Mt 18] G. BORNKAMM, "The Authority to 'Bind' and 'Loose' in the Church in Matthew's Gospel: The Problem of Sources in Matthew's Gospel," *Perspective* 11 (1-2, '70) 37-50.

Literary source-criticism of the Synoptic traditions can be discussed fruitfully only in correlation with form-criticism and redaction-criticism. The two-source theory is sustained in a study of Mt 18, using all three methodologies. The chapter is rightly termed a Rule for the Congregation, and is thoroughly composed as a unity. Source-criticism confirms that the discourse is a conglomerate of different traditions, typically reworked by Mt. Mt 18:15-20 seems out of context (lost sheep; unmerciful servant), but it represents a Jewish-Christian source concerning the Torah and the Shekinah which Mt now encases in the fundamental concern of Jesus for humility, love and the coming kingdom. The promise of authority for discipline in the local congregation is related to the authority for teaching given to Peter (they are probably contemporaneous and complementary traditions), and to the Risen One's charge to the disciples (28:20). Mt 18 does not represent a "retrograde process of re-Judaizing," but a significant attempt to coordinate Jewish-Christian traditions with Hellenistic-Christian experience and theology about Jesus.—W.G.D.

147. [Mt 19:9] T. L. THOMPSON, "A Catholic View on Divorce," *JournEcum Stud* 6 (1, '69) 53-67.

Using Scripture rather than the magisterium as a starting point, one can show how the received Matthean texts have been harmonized with Mk, thus rendering them as unequivocal in their condemnation of divorce as the received Markan and Lukan texts. The pivotal text is really not Mt 19:9 but 1 Cor 7. The traditional interpretation of this Pauline text as a special dispensation for non-sacramental marriages is to be rejected as a misreading of the text and as legalism. "Paul is not here denying the authority of Jesus; he is not rejecting the force of the *mē chōrizeto*, but he is saying that though marriage *ought not* be dissolved, there are more important values than that of the social institution, and that divorce should be allowed on the grounds of the spiritual values at stake and the 'peace of the Lord.'"—S.E.S.

148. G. SEGALLA, "Il testo più antico sul celibato: Mt. 19,11-12," *StudPat* 17 (1, '70) 121-137.

The earliest Gospel text about celibacy, Mt 19:11-12, is analyzed according to its meaning in the preaching of Jesus, in the primitive church and in the Matthean

redaction of the Gospel. The views of J. Dupont, B. Fjärstedt, H. Baltensweiler and H. Zimmermann are given special consideration.—M.A.F.

Mt 22:34-40, cf. § 15-169.

149. J.-C. INGELAERE, "La 'parabole' du Jugement Dernier (Matthieu 25/31-46)," *RevHistPhilRel* 50 (1, '70) 23-60.

In portraying the Last Judgment Mt employs traditional sayings and makes use of apocalyptic tradition, especially that of Enoch. In this scene Jesus reveals himself to the nations, and exercises the power of God, acting in the name of his Father. The central interest of the passage, however, is not Christological but rather its teaching concerning the pagans and their treatment of the Christians who are living in their midst. Their attitude of helpfulness or hostility toward the brethren of Christ is the reason for their reward or punishment meted out by the king, the Son of Man. It is not the church as triumphant which is here portrayed, but as lowly and poor and as long as the church continues in these conditions it can be sure that the Son of Man remains united to it.—J.J.C.

Mt 26:26-29, cf. § 15-173.

Mt 26:36-46, cf. § 15-174.

150. [Mt 26:39, 42] H. SUMMERALL, JR., "What Was the Cup That Jesus Had to Drink?" *ChristToday* 14 (21, '70) 937-940.

In 15 OT passages the cup is used as a symbol of God's wrath, of the condemnatory judgment of the holy and righteous God upon sin. By receiving the cup of wrath and drinking it on our behalf Jesus has transformed it into a cup of blessing.—D.J.H.

151. [Mt 27:11-26] J. F. QUINN, "The Pilate Sequence in the Gospel of Matthew," *Dunwoodie Review* 10 (2, '70) 154-177.

Through careful re-editing and additions the Pilate sequence became the ground for a doctrinal statement of the Matthean community. By presenting the Jews as rejecting Jesus and knowingly calling down the blood-guilt for Jesus' death upon themselves and their descendants Matthew is saying that the Jewish nation is no longer the chosen people. Also, by depicting Pilate's wife as seeing the righteousness of Jesus without the assistance of the traditions of the Jewish nation he foreshadows the command in 28:16-20 to go to all the nations.—D.J.H.

Mark

152. P. E. DINTER, "Redaction Criticism of the Gospel of Mark: A Survey," *Dunwoodie Review* 10 (2, '70) 178-197.

Summaries of 10 recent major periodical articles on redaction-criticism and Mk.

153. D. L. DUNGAN, "Mark—The Abridgement of Matthew and Luke," *Perspective* 11 (1-2, '70) 51-97.

The article attempts to marshal the strongest arguments available in favor of Mk as the latest of the Synoptic Gospels, in line with W. R. Farmer, *The Synoptic Problem* (1964), which has been unfairly and misleadingly received. Farmer gives proof of Griesbach's hypothesis and destroys the arguments of B. H. Streeter. There follows a detailed rejection of the five reasons given by Streeter for accepting the priority of Mk. Streeter sometimes had the right facts, but his inferences were obviously false; his arguments were never seriously tested, but worked their way into NT scholarship *sub rosa*. There is no warrant to continue to accept the two-source hypothesis, with its high priority to either Q or Mk. A variety of approaches discloses little agreement about how to replace the two-source theory. Redaction-critical arguments are particularly important now, especially as any satisfactory theory will have to deal with a much more complex picture of sources than did earlier theories. The Griesbach hypothesis has not been disproved, and it seems a likely solution, in view of such historical reconstructions as that of S. G. F. Brandon.—W.G.D.

154. J. W. MICHAUX, "L'évangile selon Marc," *BibVieChrét* 93 ('70) 37-41.

A brief exposition of questions of "introduction" to Mk.

- 155r. G. MINETTE DE TILLESSE, *Le secret messianique dans l'Évangile de Marc* [cf. *NTA* 13, p. 158; § 14-499r].

A. MYRE, "Un ouvrage récent sur le secret messianique dans l'Évangile de Marc," *SciEsp* 22 (2, '70) 241-247.—M's position is generally good. Defects are to be found (1) in his methodological presupposition that a theme found in all the traditional materials must be the work of the final author, for this presupposes that the traditions arose in diverse theological milieus, (2) in his theological explanation of the theme, for it makes the Father a *deus ex machina*, and (3) in the basis for his conclusion that the secret was historical.—J.O'R.

156. P. PARKER, "Mark, Acts and Galilean Christianity," *NTStud* 16 (3, '70) 295-304.

Some 40 areas are listed in which Mk and Acts stand apart. Yet Luke's own Gospel takes a mediating position. Often it goes vague, most often it strikes a compromise between the two positions. John, however, usually sides with Acts, even when Luke does not. Matthew usually agrees with Mark. He puts Jesus' ministry in Galilee, and often he differs more from Acts than Mark does. Occasionally Matthew's stance is less clear. He gets nearer to Acts when he cites *testimonia* and uses certain terms such as *nomos*, *makarios*, *hagiazō*. The bulk of Matthew, like Mark, departs widely from the John-Acts traditions.

These phenomena cannot be explained as an evolution from Mark to Luke to Acts to John. The solution lies rather in two centers for the origin of Christianity. Where Mark and Acts diverge, Mark is obviously Galilean. Jesus was a *Naza-*

rēnos. His parables depict the Galilean countryside. He called all his disciples in Galilee, and ministered there, and thither his followers must repair after the resurrection to meet the risen master. This Galileanism is not offset by any distinctive southern features. On the contrary, the instant Mark gets to Judea, he turns hesitant and vague. "So it seems reasonable to relabel the Acts and Mark traditions as, at their roots, Judean and Galilean respectively. And it is likely that other features that separate Acts from Mark go back to these same respective traditions."—J.J.C.

157. J. M. ROBINSON, "On the *Gattung* of Mark (and John)," *Perspective* 11 (1-2, '70) 99-129.

The absence of written surviving Markan and Johannine sources is perhaps the main reason that redaction-criticism has not been as effective with regard to these two Gospels as it has proved to be with regard to Mt and Lk. But recent studies on the sources of Mk and Jn have indicated that underlying both Gospels were written aretalogies or narratives of the miraculous deeds of a god or hero. If such a correlation in terms of aretalogies can be established between the literary genesis of Mk and Jn, this would contribute to the solution of how the *Gattung* Gospel could emerge independently in the two documents. There is a real value in tracing the Gospel *Gattung* from its sources on its trajectory leading to the Gnostic Gospel *Gattung*. For example, common to both Mark and John are the ideas that for the disciples the resurrection separates the time of blindness and the time of full knowledge and that Jesus keeps his teaching in a certain sense hidden. Both develop these themes in different ways. In the *Pistis Sophia* the public ministry is ignored altogether and Jesus passes 11 years after the resurrection with the disciples without revealing the highest truths; only after his ascension and return does he reveal everything "about those in the heights and those in the place of truth." Gnosticism preferred the exalted Christ, no doubt because he had seen the heavens and was freed from a body and so is more qualified to give Gnostic revelations than was the earthly Jesus. On the other hand, the canonical Gospel interprets the sayings and deeds of Jesus the miracle-working prophet in the light of the resurrection and the kerygmatic reading of the OT and attributes real significance even to the early earthly life of Jesus. Similar trajectories from source material through Gnosticism are traced in the resurrection appearances, the birth narratives and Mk 1:9-13.—D.J.H.

158. D. M. SLUSSER, "The Healing Narratives in Mark," *ChristCent* 87 (19, '70) 597-599.

The 13 healing narratives in Mk correspond to the afflictions mentioned in Isa 35:3-10. The Evangelist has arranged them in a pattern which symbolically describes the sickness of the bureaucracy of orthodox Judaism, its subsequent demise, and the substitution for it of Jesus and the Twelve (the New Israel).—G.W.M.

159. H. C. SNAPE, "Christian Origins in Rome with Special Reference to Mark's Gospel," *ModChurch* 13 (3, '70) 230-244.

Founded by Greek-speaking Jerusalem Christians, the church at Rome was composed of Greek-speaking Jews and proselytes and was accounted one of the synagogues. Claudius' attempt to expel the Jews from Rome in A.D. 49 left proselytes as the leading members of the community. Refugees from the church in Jerusalem from A.D. 66 onwards probably brought to a head the question of the Christian's obligation to conform with Jewish ritual law. At the same time the Zealot revolt in Palestine created the suspicion that the church in Rome was worshipping as a savior a Jew who had Zealot sympathies and had been judicially punished as a rebel agitator. Thus Mk portrays Jesus as owing authority only to God, as a supernatural personality proclaiming the obsolescence of the externals of Judaism, as crucified through the malicious denunciation of the Jewish authorities, and as acknowledged by a Gentile as the heaven-sent savior of mankind. The compiler appears to have been a Greek-speaking Jew, familiar with the Jerusalem tradition about Jesus but more interested in the Christian mission to the Jews and proselytes of the dispersion.—D.J.H.

Mk 1:9-13, cf. § 15-87.

Mk 1:12-13, cf. §§ 15-134; 15-135.

160. R. TREVIJANO, "El trasfondo apocalíptico de Mc. 1, 24.25; 5, 7.8 y par.," *Burgense* 11 ('70) 117-133.

The cry of the possessed man and the doublet of the Gadarene demoniac are based upon a single narrative which was quite developed in its pre-Markan source. The one account was made into two by Mk because of his wish to place an exorcism at the beginning of Jesus' ministry and to connect it with his teaching and healing activity.

The cry of the possessed man is not merely an expression of defensive magic, nor is the reply of Jesus an instance of the Markan messianic secret. Rather, the words were occasioned by a definite apocalyptic attitude. The evil spirit protests that Jesus begins to act as the liberator without hoping to be the apocalyptic messiah. The words of protest may have been put on the demoniac's lips as an apologetic reply to the belief of some primitive group. It might be the reply to Essenes, Zealots and others who were scandalized because Jesus was not the apocalyptic messiah, or a reply to Christians living before the fall of Jerusalem, who were offended because God had not yet avenged his faithful.—J.J.C.

- 161r. [Mk 3:28-29] E. LÖVESTAM, *Spiritus Blasphemia* [cf. *NTA* 13, p. 270].

J. LÄHNEMANN, *TheolLitZeit* 94 (10, '69) 759-761.—L's conclusion that blasphemy against the Holy Spirit signifies opposition toward God in his eschatological intervention is the result of a careful search for the meaning of this very difficult saying. Here and there one might have preferred a sharper delineation of

the individual Evangelists' views, but this probably would have interfered with L's intention of producing a synthetic study.—D.J.H.

162. S. PEDERSEN, "Er Mark 4 et 'lignelseskapitel'?" [Is Mark 4 a "Parable-Chapter"?], *Dansk Teol Tyds* 33 (1, '70) 20-30.

The following division and interpretation of Mk 4 is proposed: vv. 1-2 and 33-34 are reflections which frame the whole. V. 2b is not parallel to 2a, but is a way of saying that what follows is a part of Jesus' *didaskein*. V. 33 is the original conclusion; 34 is later and thus gives the key to the whole chapter. In vv. 10-13 one should note the connection between *parabolē* and *mystērion*. It is a question of content more than of form. Some understand Jesus' teaching, others do not. The parable of the sower concerns the teaching of the primitive church, itself accepted by some and not by others. Vv. 14-20 and 3-9 are parables of growth, attached to v. 13. The seed scattered all about bears fruit here and not there. In vv. 21-25 two images underline the responsibility of the hearers. Vv. 26-32 illustrate other aspects of the revelation of the kingdom. The section "ought" to be placed after chap. 16 since it answers an ecclesiological and not a dogmatic problem (as opposed to the "messianic secret").—L.-M.D.

Mk 5:7-8, cf. § 15-160.

163. [Mk 7:9-13] J. D. M. DERRETT, "*KORBAN, HO ESTIN DŌRON*," *NT Stud* 16 (4, '70) 364-368.

The person who is making the vow says to his dependent (parent, wife, child, etc.): "Whatever you might otherwise have benefited (i.e. received as a benefit) from me is *korbān*" (i.e. belongs to the Temple). Thereupon, while the Temple was still standing, the one vowing was liable to pay into its treasure the value of what his dependent father, wife or child would otherwise receive. Jesus rightly condemns the practice and maintains that in such a conflict between a vow and the commandment to honor one's parents, the vow is essentially invalid. The Pharisees allowed and even encouraged the annulling of vows. But they held that the one vowing could not be made to recant.—J.J.C.

164. [Mk 8:34] J. G. GRIFFITHS, "The Disciple's Cross," *NT Stud* 16 (4, '70) 358-364.

The statement that the disciple must take up his cross and follow Jesus occurs in Mk 8:34; Mt 10:38; 16:24; Lk 9:23; 14:2. The only other mention of taking up the cross is found in connection with the crucifixion of the Lord. Hence it would seem that the reference to the disciple's cross is based on later experience and the interpretation of the Master's cross. However, the saying could come from Jesus' own time. Resistance to Roman imperialism, even in a non-violent way, could easily lead to crucifixion, and this Roman punishment was well known in Palestine, e.g. Varus suppressing a revolt in 4 B.C. crucified 2,000 Jews according to Josephus. Hence the cross of which Jesus speaks was a real possibility facing him and his disciples. Spiritual and non-violent resistance to

the Romans was an essential part of Jesus' messianic ideal. Crucifixion by the authorities was its inevitable result, and honesty compelled him to warn the disciples that association even with a pacific messiah was bound to invite the same punishment.—J.J.C.

165. [Mk 9:2-10] M. COUNE, "L'évangile de la transfiguration," *ParLiturg* 52 (2, '70) 157-170.

Allusions to the transfiguration in Jn 12:27-30 and 2 Pet 1:16-18 as well as exegetical details in the Synoptic accounts suggest that the story is best understood as an anticipated resurrection appearance. In the Synoptics it has a climactic and summary role evoking the principal themes of Jesus' salvific work. Lk stresses its mystical aspects, Mt its apocalyptic character, and Mk its Tabernacles context.—G.W.M.

166. [Mk 9:2-10] M. E. THRALL, "Elijah and Moses in Mark's account of the Transfiguration," *NTStud* 16 (4, '70) 305-317.

A survey of recent literature shows the difficulties inherent in current explanations of the place of Elijah and Moses in the transfiguration account. A fresh solution is here presented under the following points. (1) Jesus is distinguished from Elijah and Moses. Peter wished to build three booths for them, but v. 7 shows that he did not sufficiently distinguish Jesus from the others. V. 7 proclaims the messianic status of Jesus; in v. 8 Elijah and Moses have disappeared, and it is quite clear that the divine voice can refer only to Jesus. (2) Mk deliberately associates the transfigured and the risen Christ, and he presents the transfiguration as the prefigurement of the resurrection. The transfiguration shows us Christ as exalted in heavenly glory, and this is Christ in the form which he was originally believed to possess from the moment of the resurrection. Also, the transfiguration is a scene set in heaven and reveals Christ in the glorious form in which the apostolic testimony claimed that he had appeared to his followers.

(3) When the glorified Jesus is marked out as the Son of God, this means that he has been raised from the dead and that he is the messiah who inaugurates the *eschaton*. Elijah and Moses (apparently) did not die, but were translated. Jesus died and was raised from the dead. It is through resurrection that Jesus inaugurates the *eschaton* and is proved to be the messianic Son of God. He is therefore a greater figure than either Elijah or Moses. (4) When Mark wrote, evidently some Christians believed that the parousia was delayed because Jesus was simply exalted to heaven (translated), as were Enoch, Elijah and possibly Moses; if the resurrection had not taken place, then Jesus was not the messiah, and the *eschaton* had not begun. To counter this belief, Mark shows that Jesus is distinct from and superior to Elijah and Moses. He is raised from the dead and consequently God's messiah. In his own person he is the beginning of the *eschaton* and so the guarantor of its eventual consummation.—J.J.C.

167. [Mk 9:2-10] J. A. ZIESLER, "The Transfiguration Story and the Markan Soteriology," *ExpTimes* 81 (9, '70) 263-268.

The imagery employed in the account alludes to the days in the wilderness and to the events of the first exodus so as to exhibit Jesus as a new Moses, the hero of a new deliverance and a new exodus. The details of the story substantiate this view: 6 days (cf. Exod 24:16), 3 disciples (cf. Exod 24:1, 9), the mountain (cf. Exod 24:12), the transfiguration (cf. Exod 34:29-30, 35), the tent (cf. Exod 25:9), the cloud and the voice (cf. Exod 24:16). In the account Moses is associated with Jesus as his predecessor, just as Elijah is as his precursor; the hero of the first exodus, together with the forerunner of the second, talks with the hero of the second exodus. Not only does the story endorse the fact that the Savior-designate has the divine approval, but it also explains what his death is to achieve by using the exodus-pattern. Mark is attempting to explain in familiar imagery why Jesus must die. Thus the story is not just vindictory—it is also a piece of Markan soteriology. Writing for readers even more removed from Judaism than Mark's, Luke in 9:31 states that the topic of conversation between Jesus, Moses and Elijah is the *exodos* which Jesus is about to accomplish in Jerusalem.—D.J.H.

- 168r. [Mk 10:45] H. J. B. COMBRINK, *Die Diens van Jesus* [cf. *NTA* 13, p. 154].

G. SCHILLE, *TheolLitZeit* 95 (1, '70) 34-35.—While we (with Mark) may like to describe Jesus' activity as service, the case that Jesus himself did so has not been significantly furthered by C's work. The questions whether and to what extent Mark had a share in the composition of the saying, remain unanswered. The possible influence of 10:43 and the extent of the Synoptic tradition about Jesus' service need more development and attention.—D.J.H.

169. [Mk 12:28-34] J. ERNST, "Die Einheit von Gottes- und Nächstenliebe in der Verkündigung Jesu," *TheolGlaub* 60 (1, '70) 3-14.

While there are formal parallels in Jewish literature to Jesus' "great commandment" and while the two OT verses quoted were certainly important in Judaism, the combination of the command to love God and the command to love one's neighbor seems to have been a new development. This joining implies a unity in polarity and suggests that neither command can be fulfilled apart from the other. Understood in this light, Christian love has no limits, is characterized by a readiness to embrace an enemy and to forgive any offense, and is far from sentimentality and romanticism.—D.J.H.

170. C. B. COUSAR, "Eschatology and Mark's *Theologia Crucis*. A Critical Analysis of Mark 13," *Interpretation* 24 (3, '70) 321-335.

With the eschatological discourse in chap. 13 Mk opposes a distorted *theologia gloriae* in which overly enthusiastic adherents neglected the call to cross-bearing and discipleship. The fact that the specific words of warning come almost exclusively in redactional material (13:5, 9a, 23, 33, 35, 37) implies that Mk was

addressing the speech to particular dangers which threatened the Christian community, either from within or without, and which needed pointed and direct attention. In 13:5-7, 21-23 Mk warns against false prophets and pretenders who are reading the signs of the times in such a way as to predict a soon-to-be end of the world. In 13:9-11 the community is told to become aware of itself and its missionary vocation, to take heart in the face of trials provoked by a faithful witness to the gospel. Finally, 13:33-37 enjoins a mood of watchfulness in view of both the suddenness and the unknown time of the landlord's appearance; what this watchfulness means is then spelled out in the passion narrative.—D.J.H.

171r. [Mk 13] R. PESCH, *Naherwartungen* [cf. *NTA* 13, p. 159; § 14-873r].

J. LAMBRECHT, *TheolRev* 65 (6, '69) 457-459.—One can only admire P's careful analyses, full documentation and clear exposition. Several questions, however, do remain: Did the "leaflet" actually exist, or did Mark merely rearrange traditional sayings as the concentric structure of the discourse suggests? Could vv. 5b-6, 15-16, 21-22, 30-31 and 33-36 be dependent upon Q? Has P assumed too readily A.D. 71 as the date of final composition?—D.J.H.

172r. ———, *Idem*.

T. SNOY, *RevBén* 80 (1-2, '70) 175-177.—Despite the omissions on particular points and the occasionally hasty judgments expressed on the works of his predecessors, P has made a major contribution to the exegesis of Mk. Reservations concerning his division of the Gospel as well as his views on the existence, origin and content of the "leaflet" are expressed.—D.J.H.

173. [Mk 14:22-25] N. A. BECK, "The Last Supper as an Efficacious Symbolic Act," *JournBibLit* 89 (2, '70) 192-198.

Jesus' breaking bread and his distributing it to his disciples with the words, "This is my body/myself," should be seen as an efficacious symbolic act similar to the symbolic acts of the OT prophets. As with many of the prophetic symbolic acts the act precedes the words of interpretation, and by the act Jesus may be said to have become an active participant in causing his own death. The parallel action and words over the cup most likely developed only later. Judas' sharing in the bread means that eating the bread did not automatically cause the Twelve to become the beneficiaries of Jesus' redemptive activity. It is unlikely that during his last supper Jesus commanded his action to be repeated; prophetic symbolic acts were by nature *ad hoc* performances. However, the theological emphases connected with repeated celebration of the Eucharist are not incongruous with Jesus' action at his last supper.—D.J.H.

174. [Mk 14:32-42] R. S. BARBOUR, "Gethsemane in the Tradition of the Passion," *NTStud* 16 (3, '70) 231-251.

There are three independent or semi-independent sources for the agony and prayer, and from them it is evident that shortly before his arrest Jesus prayed

to God to be delivered from the suffering which faced him. This is well established in tradition and could hardly have arisen from the early church's reading of the Lamentation Psalms. Further, some warning to the disciples about temptation may well have been connected with Jesus' prayer and struggle. Also, the Synoptic material may preserve recollections of Jesus' presence more than once at Mt. Olivet.

The role of the agony in the passion narrative is different in each Evangelist. All three Synoptics relate the incident in honor of the Son of Man to show how he has trodden the appointed path of suffering. Mark has ignored the contrast between Jesus' attitude to death throughout the rest of the narrative, especially in the Last Supper account, and his agony and prayer to be delivered from the hour of the cup in Gethsemane. Luke has softened the contrast by recourse to the martyr theme. In John, what remains has become a revelational theme. Jesus' prayer remains a datum for which no explanation beyond the imminence of death is readily forthcoming, and the testing which he and the disciples are undergoing is not further explained.

This testing is not only for the disciples; Jesus himself is tested and not only by Satan but also by the Father. We may therefore say that Jesus' anguish and prayer in Gethsemane reflect a confrontation with the power of evil and darkness and an overcoming of it through obedience, which are recognizably historical phenomena but yet go beyond what any of the Gospel writers has succeeded in describing. The foregoing evaluation of the Gethsemane narrative illustrates how it speaks of the human condition and thus offers us hope.—J.J.C.

Mk 14:36, cf. § 15-150.

175. [Mk 14:53-72] G. SCHNEIDER, "Jesus vor dem Synedrium," *BibLeb* 11 (1, '70) 1-15.

Jesus was questioned by the qualified representatives of Judaism about his messianic claims, and these claims were the ultimate reason for handing him over to Pilate and formed the accusation in the Roman trial. A formal sentence of the Sanhedrin condemning Jesus to death was not related in the general gospel tradition. The crucifixion, a Roman punishment, makes it difficult to believe there was a Jewish sentence of capital punishment, and the possibility of a Jewish death sentence which needed to be confirmed by the procurator is unlikely; in that case the execution would have been by stoning. In short, the Sanhedrin's action was a preliminary process of investigation which resulted in accusing Jesus before Pilate of pretending to be the messiah, and this charge was the cause of the crucifixion.—J.J.C.

176. [Mk 16:8-20] K. ALAND, "Der wiedergefundene Markusschluss? Eine methodologische Bemerkung zur textkritischen Arbeit," *ZeitTheolKirch* 67 (1, '70) 3-13.

In her recent article on the ending of Mk's Gospel [cf. § 14-878] E. Linnemann proposed that its original text was composed of Mk 16:8, followed by Mt 28:16-17

and finally Mk 16:15-20. Apart from exegetical difficulties the hypothesis should be rejected on grounds of faulty textual methodology. Her assertion that Mk 16:1-8 is witnessed by only *one* group of texts is more wishful thinking than fact. She appears unfamiliar with some of the problems connected with the theory of a lost folium. Actually, to support her view, what is needed is not a 3-stage textual tradition but a 6-stage process. Finally her appeals to patristic citations lack methodological accuracy.—M.A.F.

Luke

177. E. E. ELLIS, "Die Funktion der Eschatologie im Lukasevangelium," *Zeit TheolKirch* 66 (4, '70) 387-402.

The eschatology of Lk plays an important role in the interpretation of early Christian theology. One problem is to determine what in Acts and Lk belongs to Luke. To distinguish between editorial polishing and additions as well as adaptation of a given source is difficult. A second problem is to discover the historical setting in which the statements of Luke are to be viewed, a problem analogous to that of the "historical Jesus" question.

In recent times two hypotheses have had great influence in the process of reconstructing Lukan theology: (1) Luke presents a salvation-history schema to explain the delay in the parousia and (2) he uses Platonic, timeless categories rather than apocalyptic, temporal categories. Actually Luke sees men in OT categories, as a unified whole, subject to the power of death and therefore a proper subject for the power of God who will raise him from the dead. There are two steps to late Jewish eschatology: (1) the Spirit gives blessings in and through Christ and (2) the judgment and consummation are put off to the future.

The person and the mission of Jesus constitute for Luke both the continuity and the discontinuity between this age and the age to come. Jesus' miracles and his resurrection point to the future, but discontinuity is as real as death and resurrection. The parousia is not viewed as being unexpectedly delayed. The two steps of Jewish eschatology allow for an era of the Spirit before the end time.—H.B.B.

178. C. H. TALBERT, "The Redaction Critical Quest for Luke the Theologian," *Perspective* 11 (1-2, '70) 171-222.

H. Conzelmann's analysis of Luke as a theologian is widely accepted. The crux of his argument concerns Lk's recasting of the originally eschatological Jesus-tradition into a history of salvation under the pressure of a delayed parousia. An alternative to Conzelmann is provided, also focused on Lk's eschatology.

(1) Specific passages are examined: Lk 19:11-27, Acts 1—2, and Lk 17:20-37 suggest that Lk did set up explicit stages in salvation-history, but the impetus to the development is not Conzelmann's understanding of the delay of the parousia, but rather Lk's response to the claim that the parousia had already

occurred. Analysis of 21:5-36; 22:69 and 12:35-48 also fails to support the interpretation which Conzelmann presses upon them. There are two eschatological emphases in Lk-Acts: the proclamation that the End is near; the attempt to counter those misunderstanding Jesus-traditions to the effect that the parousia (like the resurrection in the Corinthian church) had already occurred. Against such an understanding Lk argues that certain stages or events precede the End, and that the parousia has a nature different from the experience claimed for the present. In fighting the spiritualized, entirely realized eschatology, Lk's place in primitive Christianity is among the anti-heretical writers.

(2) Conzelmann argued that Lk wrote as a response to the delay of the parousia on the basis of the existence of Acts as an addition to his Gospel, and insofar as his Gospel is a life of Jesus rather than kerygmatic. But Lk is not bound by the modern distinction between kerygma and history; he attempts to satisfy the Hellenistic paradigms of the succession of doctrine and teachers and the idea of a "lived" doctrine. Contrary to the views of Bultmann and Conzelmann, Lk does not present a "historicized" Jesus in his Gospel; by prefixing the Gospel to the Acts, Lk undertook a canonical task, attempting to insure that the apostolic word would legitimate the church and its ministry, as well as to combat heretical use of Jesus-traditions.—W.G.D.

179. S. G. WILSON, "Lukan Eschatology," *NTStud* 16 (4, '70) 330-347.

According to H. Conzelmann, *Die Mitte der Zeit* (1953), Luke, in order to meet the problem of the delay of the parousia, eliminated expectation of an imminent end from the texts. Instead he proposed a theory of salvation-history which related the parousia to the far distant and indefinite future. This salvation-history is divided into three eras; the OT period up to and including the Baptist; the period of Jesus' earthly ministry; the period of the church. (1) Luke's portrait of John is basic to C's theory. According to C, the Lukan Baptist is firmly embedded in the OT epoch and preaches a timeless epoch which is no longer motivated by an expectation of an imminent end. In Luke, however, John the Baptist has eschatological significance as the forerunner of the messiah; where Jesus' activity is distinguished from John's, it is not for eschatological reasons. Furthermore, as key texts for his threefold division C argues from Lk 16:16 and 22:36. But an examination of the passages shows his interpretation is unsatisfactory.

(2) There are two strands in Luke's eschatology, one which quite definitely allows for a delay in the parousia, and one which with equal firmness asserts that the end will come soon. The delay strand may be perceived in Lk 22:69; 19:11; 9:27; 19:41 f.; 21:20-24. The imminent expectation strand appears in Lk 18:8; 10:9, 11; 12:38-40, 41-48; 12:54—13:9; 21:32. (3) Both strands are motivated essentially by practical, pastoral problems which faced Luke in the church of his day. He was fighting on two fronts, and it was necessary and possible for him to allow for, and to maintain, a delay in the parousia and, on the other hand, to insist that the Lord would come soon. We may suppose that he was writing

around A.D. 75-85, sufficiently close to Mark to explain both their similarities and differences. But for Luke the date of the end is not connected with the events of A.D. 70, nor is it limited to 30-40 years after Jesus' death. On the other hand, for him the end was a sure hope that would be fulfilled in the near future; to define it further would be to go beyond what the facts warrant.—J.J.C.

Luke, cf. § 15-211.

180. [Lk 1—2] A. VÖGTLE, "Offene Fragen zur lukanischen Geburts- und Kindheitsgeschichte," *BibLeb* 11 (1, '70) 51-67.

The article is largely a critique of H. Schürmann, *Das Lukasevangelium. Erster Teil: Kommentar zu Kapitel 1,1—9,50* (1969) and introduces in passing the views of modern Catholic scholars as evident from a recent Mariological congress held at Beuron.

Two critical questions regarding the Lukan infancy narrative are Jesus' conception and the message of the angels. Many exegetes believe that Mt and Lk, when speaking of Jesus as conceived of the Holy Spirit, are proposing a theologoumenon and not intending anything biological. They argue from the literary form of the passages, from Luke's imaginative accounts, e.g. the ascension, and they hold that the man of that day would find no discrepancy between the theologoumenon and the historical.

Ultimately everything depends on Mary's testimony, and it is asked why the Virgin Birth is not found in the early confessions. H. Schürmann replies that the Virgin Birth was not then needed for the faith, that Jesus' pre-existence was the important point. However, Paul's kenosis theology seems to imply a natural birth, and when in Rom 1:3 and Gal 4:4 he would be expected to mention a miraculous birth, he does not do so. Schürmann himself concedes that Paul apparently did not know of the Virgin Birth, that the doctrine became generally known in the church only gradually.

The angels' message together with the account of the finding in the Temple would indicate a natural birth of Jesus. Thus there was a tradition which stood in contrast to that which held for a conception by the Spirit. The census seems to be a Lukan redaction and consequently also 2:1-7. Hence from these verses no argument can be drawn for the birth of Jesus in Bethlehem. The only evidence for determining whether the birth account is historical or a later confessional statement must be drawn from the revelation narrative (Lk 2:8-20), and this passage favors the second alternative.—J.J.C.

Lk 1—2, cf. § 15-130.

181. [Lk 2:1-7] A. MONTERO, "Misterio y folklore de la Navidad," *Studium* 9 (3, '69) 503-517.

The mystery of Christmas is considered in the light of numerous biblical passages, and the spiritual implications for the individual Christians are developed. The question whether Jesus was actually born on Dec. 25th is then dis-

cussed. Finally various folklore practices are examined, e.g. the Christmas tree, the crib, the carols and various festivities.—J.J.C.

Lk 4:1-13, cf. §§ 15-133—136.

Lk 4:34-35, cf. § 15-160.

Lk 6:17-49, cf. §§ 15-138; 15-139r.

Lk 8:28-29, cf. § 15-160.

Lk 9:23, cf. § 15-164.

Lk 9:28-36, cf. § 15-165.

182. [Lk 9:51—19:44] D. GILL, "Observations on the Lukan Travel Narrative and Some Related Passages," *HarvTheolRev* 63 (2, '70) 199-221.

The placing of the key words *poreuomai* and *prosōpon* in Lk 9:51—10:16 indicates that Luke intended the three pericopes to be taken together. The introductory episode (9:51-56) clarifies the nature and necessity of the journey and suggests its implications for the missionary activity of the disciple, especially to the Gentiles. Then 9:57-62 insists on the very demanding nature of discipleship, and 10:1-16 again connects Jesus' trip to Jerusalem with the mission. These themes are carried through, by the deployment of *Reisenotizen*, to the end. The necessity of the journey is re-emphasized in 13:31-33 and 18:31. The connection between the journey and the proper understanding of discipleship is made in 10:38-42; 14:25-35 and 19:11-27. The theme of incomprehension comes out strongest in 18:34 where the corrective is given in the healing of the blind Bartimaeus. The mission theme is linked with Jesus' journey by Luke's editing in 13:22-30; 17:11-19 and 19:11-27.

Thus the analysis of the *Reisenotizen* shows how Luke emphasizes the difficulties of true discipleship and how he connects discipleship in his own time with Jesus' suffering. Jesus' journey toward suffering gives a rationale for the difficult things in the living of the Christian life. Moreover, with the Jerusalem journey Luke makes Jesus' own going the type of and the first step in the mission which will ultimately lead to the ends of the earth. Several other passages outside of the travel narrative confirm this analysis. Luke probably got the idea for the travel narrative and the stress on discipleship from Mk 8:27—9:41; the Gentile mission theme is more purely Lukan.—D.J.H.

Lk 10:25-28, cf. § 15-169.

Lk 11:2-4, cf. §§ 15-141r—142r.

Lk 12:4-5, cf. § 15-143.

Lk 12:10, cf. § 15-161r.

Lk 14:2, cf. § 15-164.

183. R. H. HIERS, "Friends By Unrighteous Mammon: The Eschatological Proletariat (Luke 16:9)," *JournAmAcadRel* 38 (1, '70) 30-36.

Lk 16:9 is an integral part of the parable and brings out Luke's conception

of Jesus' purpose in telling the parable, and possibly Jesus' own intention. In v. 9 Jesus advises (or commands) his hearers to follow the example of the prudent steward by making friends through use of their possessions in order that these friends—"they" as counterpart to the various debtors of vv. 4-7—will welcome them into eternal dwellings. The "friends" in v. 9 are the poor who will populate the kingdom of God. Given Luke's view that the poor will inherit the kingdom and that Jesus' followers should use what they have for the poor, his intention in 16:9 is fairly plain: those who use what they have for the benefit of the poor will please God, help those who are destined to inherit the coming age or paradise, and may therefore hope to be received by them into that blessed era or abode.—D.J.H.

184. [Lk 16:31] C. F. EVANS, "Uncomfortable Words—V.," *ExpTimes* 81 (8, '70) 228-231.

It is difficult to suppose that for the Christians to whom the parable of Dives and Lazarus came to be told the concluding words of Lk 16:31 "if someone should rise from the dead" would speak of anything other than the Christian understanding of resurrection. Since the background of the saying is the resurrection of Jesus himself, it is probably not to be attributed directly to him. For Luke the gospel preached by the apostles in Acts is pre-eminently a gospel of someone who rises from the dead; on the other hand, it is a theme of Acts that this gospel is the crown of Judaism and that in rejecting it the Jews are rejecting the essence of their own faith. Perhaps the words of the parable have to be left as a comment on the missionary experience, pessimistic indeed, and yet in a measure resolving the mystery of unbelief. A Pauline Christian might push them further in his own direction: the Law and the Prophets have the function of bringing men to recognize the resurrection of the crucified Christ as the supreme saving action of God.—D.J.H.

185. [Lk 17:10] A. M. WARD, "Uncomfortable Words IV. Unprofitable Servants," *ExpTimes* 81 (7, '70) 200-203.

The adjective *achreios* need not be omitted but means "unworthy" rather than "useless"; the background is the slave-owner relationship. The parable is based on an a fortiori argument: God can require more of his servant than an owner from his slave. The apparent harshness is mitigated by the basic doctrine of grace rather than merit, which pervades many similar passages. The Evangelist adds this L parable to the Q material to counteract any self-confidence arising from the sayings on faith.—G.W.M.

Lk 22:15-20, cf. § 15-173.

Lk 22:39-46, cf. § 15-174.

Lk 22:42, cf. § 15-150.

Lk 22:54-71, cf. § 15-175.

John

186. F.-M. BRAUN, "L'eucharistie selon saint Jean," *RevThom* 70 (1, '70) 5-29.

The miracle of the multiplication of the loaves is a sign that Jesus, sent by the Father, is the true bread from heaven who gives life to the world. In the first part of the Eucharistic discourse union with Christ is related to the activity of faith; in the second part of this discourse this union is seen as being realized through the sacramental eating and drinking of the body and blood of the crucified and glorified Lord. The necessity of the intervention of the Spirit for the accomplishment of this is indicated in Jn 6:63. The promises of the discourse on the bread of life attest to the lofty idea that the Evangelist had of the human person called to union with Christ, but in Jn 15:1 ff. the social dimension of the Eucharist is stressed.—E.J.K.

187. R. L. FARICY, "Christ, Cosmos, and Eucharist," *BibToday* 48 ('70) 3304-11.

John's theology of Christ and the cosmos is a Eucharistic theology. The Eucharist is the axis of the bringing-to-completion of God's entire cosmic plan; Jesus in the Eucharist is the center of the cosmos now and the point of its future fulfillment.—D.J.H.

188. R. T. FORTNA, "Source and Redaction in the Fourth Gospel's Portrayal of Jesus' Signs," *JournBibLit* 89 (2, '70) 151-166.

Underlying Jn is a narrative source which had as its central interest Jesus' miracles viewed as messianic signs. How far does John's treatment of Jesus' miracles differ from that of his source? (1) While in the source the signs pointed merely to Jesus' messiahship, John has expanded the older understanding by emphasizing that the messiah who performs these signs is the Son of God. (2) The source presupposed a direct and uncomplicated connection between sign and faith. John does not deny this relationship, but he does criticize those who seek a sign in order to believe and also stresses the importance of how the sign is requested and how it will be understood. (3) The possibility that men would not believe what the signs demonstrated was not recognized by the source. John, however, makes the failure of the signs a major theme in his Gospel. Thus the Jews are seen as symbols of humanity's misunderstanding and rejection of Jesus. Furthermore, John maintains that belief without seeing signs is actually a superior form of faith. (4) In the source faith was pictured as belief in Jesus as the messiah. John sees in faith a complex phenomenon and discerns degrees of faith. In the final analysis John's work is not, like this source, a "gospel of signs" but a gospel of salvation. While in the source the chief sign was Jesus' resurrection (because it showed his messiahship most decisively), for John the chief sign is Jesus' death, perceived as his glorification, by which he gives life.—D.J.H.

189. G. W. S. FRIEDRICHSEN, "The Gothic 'Skeireins' in the Greek Original, Leaves V and VII," *NTStud* 16 (3, '70) 277-283.

The article completes the author's retroversions of the Gothic Commentary

on St. John [cf. §§ 9-51—52]. "The completed series shows that a verbatim translation of the *Skeireins*, with the due regard to Greek idiom and the proven or probable correspondence of individual words, normally results in an acceptable version which is clear in itself and provides an exact equivalent of the Gothic text. Where the standing text of the *Skeireins* manuscript cannot be retroverted into a Greek that makes sense, it may be suspected that the Gothic is in some way corrupt." Among the texts here treated are Jn 5:22, 23; 6:9, 10, 12, 13.—J.J.C.

190. L. B. GORGULHO, "A Manifestação da Glória," *RevistEclBras* 30 (1, '70) 71-85.

A study on the Johannine view of Jesus as manifestation of the Father's glory.

191. D. HEINZ, "Kosmos-Men or Men for the Kosmos," *ConcTheolMon* 41 (6, '70) 360-365.

The kosmos wants both a guarantee before it believes, and an appealing prophet. Pilate is an example of the kosmos-man in bondage, unable to reach a free decision. The believer alone can affirm the world as creation; he then gets busy with bringing God's love into the situation in which man is turned in on himself. "Our freedom in Christ is to be men of God, drawing our life from His resources, and no longer men of the kosmos, sucking out a life from ourselves or the law or some other order of man."—J.O'R.

192. J. LEAL, "La espiritualidad mariana en el evangelio de S. Juan," *Manresa* 42 (162, '70) 51-66.

The Gospels, especially Jn, portray Mary's sublime spirituality which is both an object of admiration and a model for imitation. The scriptural study is supplemented by material drawn from the documents of Vatican II.—J.J.C.

- 193r. H. LEROY, *Rätsel und Missverständnis* [cf. *NTA* 13, p. 402].

R. E. BROWN, *Biblica* 51 (1, '70) 152-154.—While L's investigation has been carefully done, the analysis of misunderstanding as a form of riddle is not particularly fruitful. The description of Johannine misunderstanding as involving a play on the special theological meaning of words would be sufficiently intelligible, but the attempt at classifying this as a form does not really add to our comprehension. Moreover, functionally and content-wise Johannine misunderstanding is similar to the failure to understand the parables in the Synoptic Gospels. Also, there seems to be no real reason to separate the wrong understanding of "sleep" in 11:11-15 and the footwashing in 13:7-11 from the misunderstandings detected in chaps. 2—8.—D.J.H.

194. J. L. MARTYN, "Source Criticism and *Religionsgeschichte* in the Fourth Gospel," *Perspective* 11 (1-2, '70) 247-273.

The reconstruction of a signs gospel by R. T. Fortna, *The Gospel of Signs* (1970), is reasonably similar to the narrative source used by Jn. Between the

production of this source and the writing of the Gospel, there were dynamic developments in Jn's context which influenced his use of the source. The actual situation can be probed by asking three questions: Who is Jesus? Can one follow Moses and Jesus? and What significance has Jesus' death?, and by tracing the answers from each of the three contexts: signs gospel, subsequent period, the final Gospel. The second context exhibited growth of tensions between Jn's church and a mostly hostile Jewish community.

The analysis of Jn must now include three approaches, used simultaneously and comparatively, as only sketched here: source-criticism, the history of religions, and *Theologieggeschichte*. Jn appears in a dominantly Jewish-Christian milieu, holding out hope that his opponents (Jamnia-following Pharisaic Jews who hold an exotic view of Moses) can be converted to Christianity.—W.G.D.

195r. J. N. SANDERS, *A Commentary on the Gospel according to St. John* [cf. *NTA* 13, p. 273; §§ 14-534r—536r].

D. M. SMITH, JR., *JournAmAcadRel* 38 (2, '70) 194-198.—Despite the volume's testimony to S's skill and experience in dealing with Johannine problems, the work does little to advance scholarship or to crystallize and appropriate the results and positions established by previous research. While historical data may be embedded in Jn, it is misleading to refer to the Evangelist as an historian in any sense, ancient or modern. "Especially unsatisfactory is the movement from the alleged Qumran background to the assertion of the Palestinian and, therefore, by implication, historical character of the Gospel."—D.J.H.

196. R. SCHNACKENBURG, "On the Origin of the Fourth Gospel," *Perspective* 11 (1-2, '70) 223-246; "Zur Herkunft des Johannesevangeliums," *BibZeit* 14 (1, '70) 1-23.

Recent investigation of the problem of the origin of the Fourth Gospel has tended to neglect the beloved disciple and concentrate on Johannine background, language and historical circumstances. (1) A brief survey shows that both the history-of-religions and the tradition-historical approaches are limited in their ability to solve the problem. (2) Research into the concrete historical background of the Gospel, such as the work of J. L. Martyn especially or H. Leroy, are much more promising for defining the milieu of John. (3) Against the background of internal evidence and historical situation, it may be possible to advance the identification of the author. Here the passages dealing with the beloved disciple—not a purely symbolic figure—are analyzed. They lead to the hypothesis that behind this designation lies a historical disciple of the Lord, not one of the Twelve, who mediated the traditions to the Johannine circle and stands as their authority, and whom they inserted into the narrative itself. His association with Peter is not a question of rivalry but reflects the effort of his disciples' church to gain recognition in the church at large. All the evidence suggests he was a Jerusalem disciple.—G.W.M.

197. A.-M. SERRA, "La nozione di 'mondo' negli scritti di giovanni," *Servitium* 3 (12, '69) 753-764.

John uses the term "world" to designate mankind for which the Father gave his Son, also as embracing those who are enemies of Christ, and finally as the eschatological reality. The Evangelist contemplates the world as centered in man, for by the incarnation God has irrevocably linked mankind to himself. Further, the glorified Jesus is the eschatological image of redeemed humanity. Meanwhile Christ, as the Word of God, has not neglected history; he preaches to mankind all truth, the truth which is eternal and not transitory.—J.J.C.

198. D. W. WEAD, "The Johannine Double Meaning," *RestorQuart* 13 (2, '70) 106-120.

One of the unique devices used by the author of the Fourth Gospel is that of double meaning. There are double meanings based on Greek alone (*anōthen* meaning "from above" and "afresh, again"), on Semitic and Greek words (*hypsoō* referring to both crucifixion and exaltation), and on an Aramaic word behind the Greek text (*ṭalyā'* meaning "servant" and "lamb" standing behind *amnos*). Double meaning is also employed by the use of such words as *akolouthēō* and *pneuma*, in the second person plural of verbs in which the indicative and imperative forms are the same, and in words such as *nyx* which rely on figurative meaning for the author's full expression. The technique of double meaning serves to develop the historical and interpretative elements of the author's theology.—D.J.H.

John, cf. § 15-157.

199. [Jn 1:1-18] P. BORG, "Observations on the Targumic Character of the Prologue of John," *NTStud* 16 (3, '70) 288-295.

Recent analyses of the Prologue of John are mainly concerned with the question of poetic or prose style in the pericope and the question of its unity of thought. New light can be thrown upon these questions if the passage is considered as an exposition of Gen 1:1 ff. and compared with similar Targumic expositions.

The present analysis shows that the structure and outline of Jn 1:1-18 result from the fact that the passage is an exposition of Gen 1:1 ff. Thus the question of prose or poetic style is not basic for understanding the pericope. The exposition of Gen 1:1-5 in Jn 1:1-5 follows the pattern of (a) the Word—God (vv. 1-2), (b) was made by him (v. 3), and (c) the light (vv. 4-5). Then follows the development (vv. 6-18) of the same points in reverse order: (c) the light (vv. 6-9), (b) was made by him (vv. 10-13), and (a) the Word—God (vv. 14-18). A parallel pattern (*abc/cba*) occurs in the Jerusalem Targum on Gen 3:24, and *abc/abc* patterns are found in other Jewish sources. Like Jn 1:1-18, these parallels deal with what originated at creation and before and was revealed at a later time. In the Prologue points from creation and before (*abc*) in vv. 1-5 are

correspondingly applied (vv. 6-18) to the appearance of Jesus Christ in each of the corresponding parts (*cba*). Thus the present analysis explains why the appearance of Jesus Christ is mentioned three times (vv. 9, 11, 14), and the pattern makes possible a fresh approach to other aspects of the Prologue.—J.J.C.

200. [Jn 1:1-18] M. D. HOOKER, "John the Baptist and the Johannine Prologue," *NTStud* 16 (4, '70) 354-358.

The two statements about the Baptist (1:6-8 and 15) point forward to 1:19-28 and 1:29-34—to the affirmation of his own unworthiness and to the emphasis on the superiority of Jesus. Furthermore, a study of the framework of the Prologue indicates that these statements serve a special function. Instead of being "interruptions," they link the subsequent historical statements of the Gospel with the metaphysical truths outlined in its beginning—that it is Jesus who is the true light which enlightens all men and who is the full revelation of God. By thus placing in the Prologue these verses about the Baptist, John has firmly connected his introductory philosophical passage (which may well be his own composition) to the events he will portray in the rest of the Gospel.—J.J.C.

Jn 1:1-18, cf. § 15-282r.

201. [Jn 2:1-11] F. S. PARNHAM, "The Miracle at Cana," *EvangQuart* 42 (2, '70) 107-109.

The imperative *antlēsate* in Jn 2:8 means "draw" and signifies the operation of drawing water from a spring or well. The waterpots and their contents were used for purification or washing purposes, not for drinking. It is inconceivable that Jesus would utilize water, more or less stagnant, to produce that which "maketh glad the heart of man."—D.J.H.

202. [Jn 2:10; 3:29] B. LINDARS, "Two Parables in John," *NTStud* 16 (4, '70) 318-329.

The parable about the good wine (Jn 2:10) occurs in the account of the marriage feast at Cana which contains two elements—the miracle story and the parable. There is no necessary connection between the two, and they seem to have been put together arbitrarily. The miracle story probably had a pagan origin but was taken as a genuine tradition of Jesus and was retold from this viewpoint. The parable requires no miraculous element as its situation; it rests on an observation from life and the setting could be any social occasion where wine was served. Probably the parable was originally a saying of Jesus which was later ascribed to the steward. As for the miracle story, it could come from folklore's tendency to seek a tradition about a great man's childhood in which some curious and remarkable action is seen to be prophetic of his future greatness. The fusion of the miracle story and the parable had very likely taken place in a written document which John uses as the basis for 2:1-12.

The second parable, the friend of the bridegroom (3:29), may be a saying of Jesus in which he appeals to his critics that they should be generous, that they see beyond their criticisms and share the joy which he experiences in winning

the outcasts for the kingdom of God. Apparently this saying of Jesus has here been transferred to the mouth of the Baptist. A similar transference occurs in Jn 7:4 where the brothers of Jesus speak words which occur as a dominical saying in Mk 4:22 parr. Likewise, in Jn 6:34 the Jews say, "Give us this bread always," but the words are almost certainly an adaptation of the Lord's Prayer.—J.J.C.

203. I. DE LA POTTERIE, "Ad dialogum Jesu cum Nicodemo (2,23-3,21). Analysis litteraria," *VerbDom* 47 (3, '69) 141-150.

Besides an up-to-date bibliography on the Nicodemus incident, the pericope is submitted to a critical literary analysis which brings to light parallelisms with other Johannine passages. The dialogue between Jesus and Nicodemus is then outlined in detail.—M.A.F.

204. I. DE LA POTTERIE, "Structura primae partis Evangelii Johannis (capita III et IV)," *VerbDom* 47 (3, '69) 130-140.

This article analyzes the composition and structure of Jn's Gospel with special reference to Jn 3—4. Besides bibliographical information, contrasting views are offered on where the major sections in the Gospel should be divided. Special importance is given to the incident in Cana.—M.A.F.

205. C. H. SMITH, "*houtōs estin pas ho gegennēmenos ek tou pneumatos* (Jn 3:8)," *ExpTimes* 81 (6, '70) 181.

The phrase should be translated: "That is for everyone who is born of the Spirit." The word *houtōs* refers to the preceding adverbial clauses which are dependent upon the verb "to know." Such a translation suggests that being born of water and of the Spirit brings the privilege of knowing the origin and end of the good works performed by Jesus.—D.J.H.

Jn 3:29, cf. § 15-202.

206. [Jn 4:37] W. G. E. WATSON, "Antecedents of a New Testament proverb," *VetTest* 20 (3, '70) 368-370.

Jn 4:37 brings out the sapiential character of a threat in the letter of King Iturlim to the king of Ugarit in which he defends his right to reap what the men of Ugarit have sown in his country.—D.J.H.

Jn 6, cf. § 15-282r.

207. [Jn 6:41-43, 58-61] R. LEDÉAUT, "Une aggadah targumique et les 'murmures' de Jean 6," *Biblica* 51 (1, '70) 80-83.

Targum Pseudo-Jonathan on Num 11:7 should be translated in the following way: "Woe to the people whose food was the heavenly bread and who murmured! For the manna resembled the coriander seed, white when it descended from heaven until, once solidified, its appearance was that of bdellium!" This trans-

lation involves reading *hywr* with the London MS rather than *hzwr* and correcting *qdyš* to *gryš*. This text along with Jn 6:41-43 and 58-61 illustrates how the OT as read and interpreted in the synagogue became inseparable from the elaborations which were attached to it.—D.J.H.

Jn 12:20-36, cf. § 15-174.

208. S. PISAREK, "Kontekst perykopy o winnym krzewie (J 15, 1-11) (Le contexte de la péricope du cep de la vigne [Jn 15, 1-11])," *RoczTeolKan* 15 (1, '68) 77-96.

A French summary is provided following the extensive analysis in Polish of the Johannine pericope.

209. B. RIGAUX, "Die Jünger Jesu in Johannes 17," *TheolQuart* 150 (2, '70) 202-213.

The various expressions used to describe the hearers of the discourse are examined and a study is made of the terms for believe, know and reveal. Jn 17 pictures the disciples as characterized by glory, sanctity, unity and perfection. Their unity is not merely a moral one but a mysterious transformation through new knowledge, which is identical with entrance into eternal life and glory. It is the Son who transforms the disciples, and thereby the horizontal component of history gives way to the vertical so that all is fulfilled in the encounter and the union from above and below. Jesus' message in this chapter is indeed lofty and sublime, but it appears that the disciples could grasp its meaning. Evidently the persons addressed formed a closed group of followers. A careful scrutiny of the text suggests the following *Sitz im Leben*. At a time when the church was exposed to persecution and false teaching, a leader named John had gathered about him a community of men and women who were renewed and enriched by Jesus' presence, by his words and his works.—J.J.C.

210. [Jn 18:1—19:30] E. HAENCHEN, "History and Interpretation in the Johannine Passion Narrative," *Interpretation* 24 (2, '70) 198-219.

It is necessary to distinguish between history, a faithful report of factual occurrences, and interpretation, the re-presentation of a tradition from a theological point of view. In Jn we possess only the interpreted history which the Evangelist has created with the use of tradition or traditions.

In 18:1-11 the Roman cohort is added to make the hostile forces appear more powerful. The origin of the falling back of the enemy is the application to Christ of the language of the Psalms (27:2; 35:4) which speak of the suffering righteous. In 18:12-27 the narrator has so presented the events that the proceedings with the Jews have lost all weight. Thereby the encounter of Jesus with Pilate attains decisive significance. In 18:28—19:16 the dominant motif is that Jesus is the king of the Jews. Pilate goes out of his way to save Jesus. The Jews go out of their way to have him crucified. Israel rejects its anointed king, seated on the judgment seat, and is no longer the chosen people of God. For without

the messiah they are no messianic people, no longer the chosen people. Jesus dies with: "It is finished." These words are interpreted by 13:1 for it is exactly in this dying love that the real glorification is perfected.—R.J.K.

Jn 18:11, cf. § 15-150.

Acts of the Apostles

211. [Acts 1:1-12] E. FRANKLIN, "The ascension and the eschatology of Luke-Acts," *ScotJournTheol* 23 (2, '70) 191-200.

Luke found the full eschatological act of God in relation to the person of Jesus to be expressed, not in the parousia, but in the ascension. For Luke the ascension is the climax of God's action in Israel's history. Furthermore, all subsequent history is viewed against the eschatological fact of the lordship of Jesus and of the response to that lordship within the continuing historical context. The present becomes the eschatological time because Jesus is now Lord and this fact must be acknowledged. This understanding of the ascension shapes Luke's Christology, his understanding of the cross and resurrection, and his treatment of the bestowal of the Spirit and the church's universal mission. Nevertheless, the kingdom is not immanent in the world. On the contrary, Luke's emphasis on the ascension brings out the transcendence of Christ's present reign so that history, while witnessing to the eschatological act, does not contain it. Jesus is the absent Christ, and the Spirit empowers Christians to witness to the exalted Lord. For Luke the ascension is the climax, and when the parousia comes, "it also will be seen to take its place alongside those other events which he recounts as evidence for the Ascension and for the belief that Jesus is Lord."—D.J.H.

Acts, cf. §§ 15-68; 15-156.

212. [Acts 2] R. LEDÉAUT, "Pentecost and Jewish tradition," *DocLife* 20 (5, '70) 250-267.

Jubilees and the Dead Sea Scrolls, the later rabbinic tradition, and the cycles of synagogue readings all suggest that during the NT period Pentecost was seen as a feast of the Law and of the covenant, in memory of the revelation made at Sinai. The apostles and the first Christians understood Pentecost as the inauguration of the New Covenant, as the promulgation of the new law, and as the inauguration of the eschatological community of which the *ekklēsia* of the desert period was but the beginning and the figure. Zion is the Sinai of the NT, and Jesus is the new Moses who, having ascended to God, sends us his Spirit. The earliest Christians preserved the tradition while continuing to observe the Jewish feast, but Luke gives the feast a new image and emphasizes its universalist character.—D.J.H.

213. [Acts 2—5] J. COPPENS, "La koinōnia dans l'Église primitive," *EphTheol Lov* 46 (1, '70) 116-121.

J. Dupont [§ 14-560] has done a service in pointing out, in the summaries in

the first part of Acts, the primacy of spiritual community and the true nature of community of goods among the Jerusalem Christians. But rather than relating the *koinōnia* to the Greek ideal of friendship, it is preferable to look to the Qumran common life, especially in view of the correspondence of the difficult phrase *epi to auto* (Acts 2:44, 47) to the technical use of *yahad* at Qumran.—G.W.M.

214r. [Acts 7] M. H. SCHARLEMANN, *Stephen: A Singular Saint* [cf. *NTA* 13, p. 273; § 14-567r].

G. BERTRAM, *TheolLitZeit* 94 (11, '69) 826-828.—The work is especially valuable for its careful and scholarly assimilation of the vast body of literature on the topic; its comprehensive bibliography will surely inspire deeper penetration into the important historical and systematic problems connected with the Stephen material. Unfortunately, the history of exegesis has been neglected, for particularly in the patristic writings there is much of real importance for understanding the figure of Stephen.—D.J.H.

215r. ———, *Idem*.

J. BIHLER, *Biblica* 51 (1, '70) 149-152.—Because S proceeds from B. Gerhardsson's identification of *diakonia tou logou* in Acts 6:4 with *didachē tōn apostolōn* in Acts 2:42, he pays little attention to form- and redaction-critical questions and assumes oral tradition to be the source of the Stephen material. The attempt to see a link between Jesus and Stephen in Jn 11:54 is guesswork. The messianic expressions should be seen against a wider background, and the Samaritanisms are not decisive proofs for Stephen's unique theological concepts. The singular character of Stephen is questionable.—D.J.H.

Acts 13:6, cf. § 15-368.

216. [Acts 15:23-29] M. SIMON, "The Apostolic Decree and its Setting in the Ancient Church," *BullJohnRylLib* 52 (2, '70) 437-460.

The prohibitions mentioned in Acts 15:29 may represent an extract from the so-called Noachian commands (cf. *bSanh* 56b). Since Gentiles were ethically bound to avoid idolatry, blasphemy, homicide and theft and to have recourse to regularly established courts, the decree which prohibits improper food and *porneia* specifies those ritual or ethico-ritual commandments the observance of which was the very condition of full religious fellowship between Gentile Christians and Jewish Christians. From the Pseudo-Clementine *Hom* 7:8, CD iv, 15—v, 11 and Tob 4:12 it appears that *porneia* should be understood as a general term including all sorts of sexual impurities. The decree represents a condensed code of Levitical purity based mainly on Lev 16—18 but also, as regards mixed marriages, on Exod 34:15-16. Gentile Christians must be free from physical defilement springing from unclean food and sexual uncleanness. The combination of the two prohibitions in Rev 2:14 and 2:20 implies that they were apparently isolated from their context in the decree and became a sort of anti-pagan slogan.

While Paul would accept the decree so as to avoid offense to the weak, his own concept of *porneia* was apparently purely ethical. In the post-apostolic church these ritual commandments became precepts of ascetic discipline.—D.J.H.

EPISTLES—APOCALYPSE

Paul

217. A. J. BANDSTRA, "Paul and an Ancient Interpreter: A Comparison of the Teaching of Redemption in Paul and Irenaeus," *CalvTheolJourn* 5 (1, '70) 43-63.

Common to the doctrines of atonement found in Paul and Irenaeus are three distinguishable but related motifs. (1) Victory over sin, death and Satan. Here Irenaeus goes beyond Paul or places the accent differently by possibly speaking of a ransom paid to the devil, by emphasizing man's bondage to Satan rather than to principalities and powers, and by omitting the Law alongside the forces of sin and death. (2) Renewal unto life and immortality. Irenaeus places greater stress on the incarnation and on Christ's reception of the Spirit at baptism, and accents the future aspects of redemption. (3) A propitiatory and vicarious sacrifice for sin. There is very close agreement here perhaps because Irenaeus continued to insist—as Anselm never did—on the intimate and dynamic union between Christ and the believer.—D.J.H.

218. C. CROWTHER, "Works, Work and Good Works," *ExpTimes* 81 (6, '70) 166-171.

"Works" for Paul appears to be reserved for the man-made endeavor to establish one's status with God. Perhaps the plural lends itself to the idea of "keeping a reckoning" of good deeds so as to be able to confront God with an unanswerable accumulation of them. On the contrary, Paul assigns to the singular a good meaning; with the exception of 1 Cor 5:2 (where it refers to an evil deed) and 1 Cor 3:13-15 (where the sense is neutral), "work" always describes something good, something to be grateful for. Finally, there can be little doubt that Paul expected faith to produce "good works," the practical demonstration in conduct of a generous loving concern for others without thought of self.—D.J.H.

219. J. GNILKA, "Geistliches Amt und Gemeinde nach Paulus," *Kairos* 11 (2, '69) 95-104.

In the Pauline communities (based on the certainly Pauline letters) there was a diversity of services which do not fit into a systematic ranking. It is the Spirit which allots the various forms of service. But Paul allowed communities to constitute offices for themselves if they wished to do so, and this practice grew. In the Pastorals we find a later stage of the development for which the "bishops and deacons" of Philippi may serve as an intermediate step.—G.W.M.

220. E. KÄSEMANN, "The Pauline Theology of the Cross," *Interpretation* 24 (2, '70) 151-177.

Paul, historically and theologically, must be understood according to the in-

sight of the Reformation that evangelical theology is grounded in the theology of the cross. This theology of the cross is widely ignored and misunderstood in our own times, and the Reformation approach is more and more a lost cause in Protestant churches.

For Paul, the cross is a scandal. Jesus died not only as a common criminal, but also outside the consecrated precincts, forsaken by God. Yet Christian piety must accept the cross as the basis and norm for everyday living. Enmity to the cross is the identifying trademark of the world. Paul interpreted the tradition concerning the cross of Jesus in terms of justification. He gained this doctrine from the cross; yet it is his interpretation of the death of Jesus. For it declares that God is only "for us" if he destroys our illusions, and new obedience characterizes the man who foregoes his autonomy in order to await his salvation from God alone. Is the cross the sole theme in Pauline theology or just one of the redemptive facts? The cross is not just the way to lordship or the price paid for it. Rather, it remains the signature of the risen Lord. The sign which distinguishes Christ's lordship from that of the other founders of religion is undoubtedly the cross. Paul views the sacraments and the apostolate from the perspective of the cross. The theology of the cross and the theology of the word belong together.

If theology is to make irreversible declarations about Jesus, then all its assertions must be related to the cross. And in the same way discipleship must be and remain nothing but following the crucified Jesus. *Crux sola nostra theologia.*—R.J.K.

221r. P.-É. LANGEVIN, *Jésus Seigneur et l'eschatologie* [cf. *NTA* 13, pp. 165-166; §§ 14-241r—244r].

S. ZEDDA, "Un libro importante sulla Cristologia del Nuovo Testamento," *RivistBib* 17 (4, '69) 383-392.—The book is a milestone in its field of research. Pre-Pauline Christianity maintained and believed that Jesus, a historical figure, is a royal messiah, Son of God by nature, who became Lord through his resurrection. At the parousia he will be judge, savior and lord of glory. The primitive church insisted on the eschatological aspect of the lordship of Jesus because of its inheritance from Judaism of the idea of a final day of restoration to be brought about by God—the Day of the Lord. The church waits for this glorious day of her Lord. Jesus himself has sown the germinal seed of this expectancy through his words of the consecration of the Eucharist at the Last Supper, Lk 22:15-20. The origin for the title *kyrios* is to be sought for not in Hellenism but in Judaism. For the Christians the title of the lordship of Jesus is the chief characteristic of Jesus, for he is the Son of God and the lord of life. The only question left unanswered by this book is this: Why did the primitive church emphasize so much the eschatological lordship of Jesus?—C.S.

222. P.-É. LANGEVIN, "Saint Paul, prophète des Gentils," *LavThéolPhil* 26 (1, '70) 3-16.

Paul considers himself to be a prophet sent by God to the Gentiles. Gal 1:11-12

affirms that Paul's gospel is of divine origin, and Gal 1:15-16 describes his vocation in terms applied to the OT prophets. Like the Servant in Isa 49:1-6, Paul has been called from his mother's womb to bring salvation to the nations. Like Jeremiah in Jer 1:4-10, Paul has been set apart by divine initiative as a prophet for the nations. In fulfilling his mission Paul does not disown his Jewish brothers, but rather he hopes to convert them by making them jealous of the Gentiles to whom he is communicating the inheritance promised to Israel (cf. Rom 11). Paul's prophetic message to the Gentiles can be summarized in this way: God offers salvation to all, Jews and pagans, through the mediation of Jesus Christ. The line of OT prophets is continued and completed in Paul, for he has the task to proclaim to the nations what the Jewish prophets had foretold.—D.J.H.

223. M. C. NIEBER, "The Statistical Analysis of A. Q. Morton and the Authenticity of the Pauline Epistles," *CalvTheolJourn* 5 (1, '70) 64-80.

A. Q. Morton has provided a good start in determining working parameters to express style differences and has shown that there are differences among the Pauline writings in terms of his parameters. Yet, while his basic statistical approach can hardly be questioned, his interpretation should be. Statistical results require interpretation, and interpretation is influenced by presuppositions. Also, M has not yet demonstrated which parameters adequately define style, nor has he yet proved that linguistic usage alone decisively characterizes authenticity. Finally, there is the problem concerning the minimum sample size which allows a valid or at least a significant test. The amanuensis hypothesis may be a better explanation for linguistic differences among the Pauline letters. This theory not only accounts for the variety of style but also fits within the Reformed view of organic inspiration.—D.J.H.

224. B. RIGAUX, "Legge e grazia in San Paolo. Riflessioni metodologiche," *Sac Doc* 14 (56, '69) 579-589.

The reflections center on Paul's eschatology, the soteriological interpretation of Christ's mission, and finally the Apostle's teaching concerning the Spirit, which has not received the attention it deserves. R briefly sketches what he has elsewhere developed more fully on this last point. It was the proclamation of the Spirit which united the OT and the NT, Jesus to the church, and the faithful to the community. Moreover, the richness of the doctrine concerning the Spirit gave to nascent Christianity its unique character and dynamism.—J.J.C.

225. K. T. SCHÄFER, "Marius Victorinus und die marcionitischen Prologe zu den Paulusbriefen," *RevBén* 80 (1-2, '70) 7-16.

Recent investigations on the Pauline commentaries of Marius Victorinus (composed between 355 and 365) support the view of D. De Bruyne (*RevBén* 24 ['07] 1-16) that seven of the Pauline prologues found in many Vulgate MSS are of Marcionite origin. The writings of H. J. Frede and especially J. Regul (*Die antimarcionitischen Evangelienprologe*, 1969) contain slight inaccuracies in this matter.—M.A.F.

226. K. H. SCHELKLE, "Kommentare zu Paulusbriefen," *TheolQuart* 150 (2, '70) 229-234.

A discussion of 4 recent works on the Pauline epistles.

227. R. SCHNACKENBURG AND G. SCHNEIDER, "Zur Theologie des Apostels Paulus," *BibZeit* 14 (1, '70) 146-158.

A bulletin of seven recent books on various aspects of Pauline theology.

228. P. STUHLMACHER, "'Das Ende des Gesetzes'. Über Ursprung und Ansatz der paulinischen Theologie," *ZeitTheolKirch* 67 (1, '70) 14-39.

In light of the lively discussion within German Evangelical theology on the fundamental meaning of the concept "gospel," it is useful to analyze Paul's expression "the end of the Law." (1) The inner core of the Pauline kerygma is his Christology, more precisely his preaching about the death and resurrection of Jesus. (2) Bultmann's correctives to earlier views, such as those of A. Schlatter, are useful, but the hermeneutical and structural questions of present-day theology have become too crucial to rely exclusively on B's existential interpretation. (3) The question about Paul's vocation needs to be re-studied. The exegete must take a fresh look at the two theological forces which affected Paul's very being: gospel and law. (4) At the time of the Christ-epiphany on the way to Damascus Paul realized that Jesus Christ was the end of the Law and that the justification of the sinner occurs not through works of the Law but through grace. (5) Paul's anthropology is not the controlling principle of his theologizing, but is merely the "in-depth dimension" of his thought, according to which Christ is the end of the Law. (6) Evangelical theology would be well advised to strengthen ties with its Pauline viewpoint.—M.A.F.

229. B. THIERING, "St. Paul's Self-Understanding compared with that of the Qumran Sectarian," *Colloquium* 3 (4, '70) 293-306.

The self-understanding implied in the "I" psalms of 1QH and 1QS x—xi offers a parallel to certain distinctive features in Paul's self-understanding: his emphasis on his sufferings, his intense emotional attachment to the members of his churches, his self-abasement and total dependence on God. In Paul, however, more emphasis is given to the origin and outcome of suffering, and self-abnegation is subordinated to his frequent outbursts of "glorying" or "boasting." The parallel combination of attitudes may mean that Paul is fulfilling an understood role in regard to his converts. 2 Cor and 1 Thes, in which Paul is especially concerned to defend his status as an apostle, contain a high concentration of the attitudes listed above.—D.J.H.

Paul, cf. §§ 15-128; 15-282r.

Romans, 1—2 Corinthians

230. B. BOSCHI, "Legge e grazia in San Paolo. Loro momento dialettico nelle epistole ai Galati e ai Romani," *SacDoc* 14 (56, '69) 591-614.

Until his conversion the Law was for Paul of the highest moment, but the

Damascus experience caused him to re-examine its function, and in Gal and Rom he explains the relation of the Mosaic Law to grace and shows how it has been supplanted by the latter. In his later writings the term "Law" tends to disappear and "grace" becomes more and more frequent. None of the Apostle's words on this subject should be interpreted in isolation; they should be understood in their context, in the various stages of the evolution of his thought until he reached the final synthesis which is completely assimilated to the gospel ideal.—J.J.C.

231. G. HOWARD, "Romans 3:21-31 and the Inclusion of the Gentiles," *Harv TheolRev* 63 (2, '70) 223-233.

Any exegesis of Rom 3:21-31 which aims to explain the inner workings of the atonement fails to do justice to the real purpose of the passage. (1) *pisteōs Iēsou* (3:26) is best regarded as a subjective genitive meaning the "faithfulness of Jesus"; *pistis christou Iēsou* (3:22) suggests that through the loyalty of Christ to the promise given to Abraham all nations are brought into the scope of God's grace. (2) *paresin progegonotōn hamartēmatōn* (3:25) describes God's action in stopping the folly of the nations and their gods by bringing the Gentiles into the blessings of his kingdom. (3) In *dikaioūsthai pistei anthrōpon* (3:28) the emphasis lies not on "justified" or "faith" but on "man." Paul does not say "Jew" or "Israelite" but "man." In his mind this means everyone, and he underscores the theme of universalism. Therefore, in Rom 3:21-31 the righteousness of God, the faith of Jesus Christ, and the justification of man all are elements of Paul's argument for universalism.—D.J.H.

232r. A. PLUTA, *Gottes Bundestreue. Ein Schlüsselbegriff in Röm 3,25a* [cf. *NTA* 14, p. 116].

J. SWETNAM, *Biblica* 51 (2, '70) 290-292.—P's thesis is that *dia pisteōs* means "through [God's covenant] fidelity" and that "expiation by his blood" in the text is an allusion to the Eucharistic blood of Christ. It is difficult to see how *pistis*, which seven times in the immediate context means human belief, can here stand for divine fidelity. The reviewer agrees that the blood in 3:25 is Christ's Eucharistic blood but thinks P's arguments are not of themselves convincing and suggests that the nature of "faith" be clarified and that the relation of revelation to cult should be examined. Some articles are listed which could be helpful on these points. Two features of the volume demand special commendation, the defense of the verse's integrity and the use of early Christian liturgical texts as background for determining the interpretation.—J.J.C.

233. [Rom 5:12-21] H. KRUSE, "Vorstufen der Erbschuldlehre. Vorpaulinische Schriftgrundlagen der Erbschuld-Lehre," *MünchTheolZeit* 20 (4, '69) 288-314.

Original sin is not a biblical term but a conclusion drawn from Scripture. It is the counterpart of the redemption, and with it Christianity stands or falls. Paul speaks of a sin of the fathers. The rabbis did not clearly distinguish between inherited sin and personal sins and therefore expected forgiveness, not from the

messiah, but from one's own conversion. The conception of salvation and hope coming from the messiah is implicitly contained in the preaching of the kingdom of God, but it was isolated from it only by the clear insight of the Apostle.

A link between suffering and punishment in one person and guilt in another person is found in Japanese thought, and the Indian doctrine of reincarnation assumes a similar principle. The OT fuses and interchanges the notions of guilt and punishment and calls both of them sin. This usage justifies to a certain degree the Tridentine description of the foreign guilt as original sin. This guilt, however, does not constitute a real and proper sin in the ordinary sense of the word, because such a habitual sin supposes actual sin in the same person. It does not seem, finally, that Paul intended to say that every man is born a sinner, but merely that Jews and Gentiles need Christ's salvation.—J.J.C.

234r. [Rom 9—11] U. LUZ, *Das Geschichtsverständnis des Paulus* [cf. *NTA* 13, p. 405; § 14-925r].

J. CAMBIER, "L'histoire et le salut dans Rm 9 – 11," *Biblica* 51 (2, '70) 241-252.—The treatment of the soteriology of Rom 9—11 is well done, and the control of the relevant literature exceptional but the main thesis does not seem acceptable. L holds that for Paul the past and its events are not presented according to their historical meaning; they are uniquely the word of God which, in the light of the Christ-event, has an existential meaning, a challenge addressed to the individual believer.

It is true that the Apostle stresses the theological aspect of salvation-history, but he does not deny history; he implicitly and sometimes, as in Rom, explicitly affirms it. L's thesis results from some questionable interpretations of key Pauline texts, from his refusal to see the implicit affirmation of two eras, from the failure to distinguish the ancient period of history, that of God's justice, from the new period, that of God's mercy, and from not sufficiently considering the episodes of Paul's apostolate which constitute a progression in the preaching and in the knowledge of the gospel of justice.—J.J.C.

235r. ———, *Idem*.

W. HINZE, "Das Geschichtsverständnis des Paulus. Hinweis auf ein Buch," *EvangErz* 22 (3, '70) 125-128.—Extensive summary, set in the context of the Cullmann-Bultmann debate about salvation-history. L has made a valuable contribution to this question, going beyond the terms of the debate, in his analysis of the function of past and future statements as explanations of salvation, not as salvation-history.—G.W.M.

236. A. M. GOLDBERG, "Torah aus der Unterwelt? Eine Bemerkung zu Röm 10,6-7," *BibZeit* 14 (1, '70) 127-131.

In Rom 10:6-7 Paul displays acquaintance with the motifs and concepts which underlie the Palestinian Targum on Deut 30:12-13 and may have taken over the polemical tendency of this tradition. In the Fragment Targum and Codex

Neofiti it is said that Moses will not ascend to heaven to bring down another Torah and that Jonah will not descend to the depths of the sea to bring up another Torah. In the rabbinic tradition the text is used against the mystics who would ascend to heaven in their visions and there obtain new knowledge and new insights. The change from "across the sea" to "depths of the sea" in the Targum and to "abyss" in Rom 10:7 may arise merely from a desire to obtain more perfect parallelism with Deut 30:12, but the frequency of the journey to the underworld motif in apocalyptic literature suggests that perhaps more is intended than literary consistency.—D.J.H.

237. L. RAMAROSON, " 'Charbons ardents': 'sur la tête' ou 'pour le feu'? (Pr 25, 22a – Rm 12, 20b)," *Biblica* 51 (2, '70) 230-234.

Instead of reading "heaping coals of fire on his head," the MT with slight modifications gives the meaning, "If you yourself bring burning embers for his fire, the Lord will be pleased." The image is taken from local custom. Matches were unknown, and in order to start a new fire, some glowing embers from the fire were covered over with ashes. Now the just man, perceiving that his enemy's fire is completely dead, takes live coals from his own fire and brings them to him. This interpretation fits the context perfectly. Three acts of charity are mentioned: the just man brings bread, water and fire to his enemy who is hungry, thirsty and cold.—J.J.C.

238. J. I. H. McDONALD, "Was Romans xvi a Separate Letter?" *NTStud* 16 (4, '70) 369-372.

A very brief 3rd-century letter of a son to his father (P. Oxy. 1962) is composed mostly of greetings (63%). The greetings in Rom 16 constitute 64% of the total content. In Rom 16 the greetings are varied with finely discriminative personal touches, and such personal comments added to greetings were common in letters of the day, e.g. P. Oxy. 1678. Furthermore, Rom 16 is a letter of recommendation, and such missives were a current practice in Paul's time. The only element missing from Rom 16 to make it a complete letter is the prescript, but this lack could be explained as an omission in copying, or the chapter could be a covering unaddressed note since Phoebe might visit various churches. In fine, Rom 16:1-23 closely resembles a short letter of Greco-Roman times, so that the possibility of its independent existence cannot be ruled out on a priori grounds.—J.J.C.

239. [1 Cor 1:19—3:20] W. WUELLNER, "Haggadic Homily Genre in I Corinthians 1-3," *JournBibLit* 89 (2, '70) 199-204.

1 Cor 1:19—3:20 has the characteristic features of a haggadic homily: (1) there is a correspondence between the opening (Isa 29:14 in 1:19) and closing (Job 5:12-13 and Ps 93:11 in 3:19-20) scriptural quotations; (2) subordinate scriptural quotations (Jer 9:23 f. in 1:31, and Isa 64:4 and Jer 3:16 in 2:9) supplement the opening quotation; (3) scriptural allusions abound. The main theme of the homily—the divine sovereignty and judgment over all wisdom—is

stated in 1:19. The theme is treated by employing a haphtarah from the Prophets in 1:20-25, a Torah seder in 1:26-31, and (after a digression in 2:1-5) haphtaroth from the Prophets and the Writings in 2:6—3:9; the eschatological aspect of the divine judgment of all wisdom appears in 3:10-15. The *Sitz im Leben* was the school or synagogue exchange; Paul uses the homily genre as a protest against the boastful security of wise men, scribes and priestly nobles.—D.J.H.

240. [1 Cor 7] J. W. GLASER, "Commands—Counsels: A Pauline Teaching?" *TheolStud* 31 (2, '70) 275-287.

Two questions concerning 1 Cor 7 are asked: (1) Does the text support the traditional understanding of command-counsel? (2) Would such teaching be in harmony with the larger scope of Pauline ideas, such as charisma and vocation, ideas which are part of the immediate context of the chapter? The reply to both questions is negative. To establish the doctrine of commands-counsels the key question is whether for the individual to whom such a call is directed, the better state of virginity is only recommended or commanded; but the Apostle does not here discuss that question. On the other hand, the thesis of this essay is that God calls each individual in a specific way (i.e. offers him a specific charisma-grace as the concrete form of salvation-grace), and the person is obliged to accept this salvation-grace in the form in which God offers it.

An allied concept is that of vocation, and Paul gives various indications by which a person may know his vocation. Among them is the negative norm, lack of peace. If one cannot live as a widow or virgin in peace, this is a sign that such a state is not his specific charisma-grace. Hence a man can put it aside without rejecting salvation-grace, i.e. without sinning. In general it appears that the command-counsel teaching does not harmonize with the major lines of Paul's theology. According to him God's offer of grace to man is not general and abstract, but concrete and individual. Salvation-grace-vocation can only come as concrete and individual charisma-grace-vocation. To reject this latter is to reject not only the concrete and individual charisma-grace-vocation, but precisely the salvation-grace-vocation specified in it.—J.J.C.

1 Cor 7:10-16, cf. § 15-147.

241. H. LANGKAMMER, "Jednostki literackie i teologiczne w 1 Kor 8,6 (Entités littéraires et théologiques dans 1 Cor. 8,6)," *RoczTeolKan* 15 (1, '68) 97-109.

A study of the structure of 1 Cor 8:6 in Polish with a German summary.

242. [1 Cor 12:3; 16:22] W. F. ALBRIGHT AND C. S. MANN, "Two Texts in I Corinthians," *NTStud* 16 (3, '70) 271-276.

Probably both 1 Cor 12:3 and 16:22 were at a very early date misunderstood by a copyist unfamiliar with a formula which Paul was using, and which he changed, perhaps unconsciously and certainly without any tendentiousness, to the nearest lettering which was known to him. An anathema seems out of place

in 16:22 and strange in 12:3. A study of *Didache* 10:6 and an observation of D. Daube help to solve the problem. He calls attention to an ancient Jewish liturgical hymn which fits the responsive character of Rev 22:20: "Surely I am coming quickly." "Amen. Come, Lord Jesus!" It is suggested that a similar responsive character is found in the Corinthian texts. If *Didache* echoes both Rev 22:20 and 1 Cor 16:22, probably the Pauline ending in the original text was responsive in character, and it was the first part which was misunderstood. The original of 16:22 then would be "If any man loves the Lord, let it be (i.e. let him respond): '*Ana athe, emar maran.*' '*Marana tha.*'" And the original of 12:3 would be: "No one speaking says *Ana athe maran atha Iēsous* unless" The change would have been made early and would have coincided with the highly significant change from a Hellenistic-Jewish background to one which was wholly Hellenistic. The prayer is not for the coming of Christ in the Eucharist.—J.J.C.

243r. [1 Cor 15:3-5] K. LEHMANN, *Auferweckt am dritten Tag nach der Schrift* [cf. *NTA* 13, p. 277].

G. HAUFE, *TheolLitZeit* 95 (1, '70) 28-30.—L's hypothesis that "on the third day" is to be understood as a soteriological statement parallel to "for our sins" demands that a very terse phrase bear an extraordinarily large burden of meaning. Moreover, both the extent of influence and the age of the "theology of the third day" witnessed in the midrashim are problematic.—D.J.H.

Galatians—Pastorals

244r. R. BRING, *Der Brief des Paulus an die Galater* [cf. *NTA* 14, p. 249].

E. LOHSE, *TheolLitZeit* 94 (12, '69) 910-912.—Without a doubt certain essential points of Pauline theology are clarified, but so little attention is given to the historical situation of Gal that the Law of Israel comes to be compared with morality in general and the struggle between Paul and the Judaizers takes on the appearance of an academic debate.—D.J.H.

245. F. F. BRUCE, "Galatian Problems. 2. North or South Galatians?" *BullJohn RylLib* 52 (2, '70) 243-266. [Cf. § 14-600.]

Should we locate the recipients of Gal in the territory of the former kingdom of Galatia (North Galatian hypothesis) or somewhere else in the more extensive Roman province of Galatia which included the former kingdom and much additional territory (South Galatian hypothesis)? Were they Galatians in the ethnic sense or only in the political sense as inhabitants of the Roman province of that name? In the 19th century the South Galatian view was championed by G. Perrot and E. Renan while the majority of scholars (especially J. B. Lightfoot) continued to propound the North Galatian view. W. M. Ramsey noted that none of the main roads along which Christianity advanced in Asia Minor led through ethnic (northern) Galatia. The references to the "Galatic region" in Acts 16:6 and 18:23 are probably best interpreted as referring to the province of Galatia.

Although the fact that many competent scholars can be cited in support of either position suggests that the evidence for neither is absolutely conclusive, the weight of the evidence seems to favor the South Galatian view. If Gal was addressed to the churches of Pisidian Antioch, Iconium, Lystra and Derbe, then we have important historical, geographical, literary and epigraphic data which will provide material for its better understanding.—D.J.H.

246. M. A. SCHATKIN, "The Influence of Origen upon St. Jerome's Commentary on Galatians," *VigChrist* 24 (1, '70) 49-58.

In the prologue to his commentary on Gal Jerome explicitly and emphatically acknowledges his debt to Origen. The influence of Origen can also be proved in regard to the Greek text of Gal and citations from the *Hexapla*. Origen's exegetical interpretations are frequently utilized by Jerome with and without citation of his name. Finally, Origen may be the source of Jerome's often detailed information concerning Ebion, Valentinus and Marcion.—D.J.H.

Galatians, cf. § 15-230.

Gal 1:11-16, cf. § 15-222.

247. [Gal 6:17] U. BORSE, "Die Wundmale und der Todesbescheid," *BibZeit* 14 (1, '70) 88-111.

The situation to which Gal 6:17 refers has been declared irrecoverable, but one may still defend an understanding of the statement. Possible interpretations are discussed and it is held that Paul refers to some real suffering which he regards as participation in the suffering of Jesus (cp. 2 Cor 4:10; 1:5; Col 1:24). Of the three specific examples of Paul's suffering which fit the time of composition of Gal, namely Acts 19:23 ff.; 1 Cor 15:32; 2 Cor 1:8 ff., only the last can be pointed to as the cause of the *stigmata* which Paul identifies with Jesus' wounds. To this 2 Cor 4:10 also refers, but it is not identical with the Demetrius story of Acts 19. This interpretation of Gal 6:17 rests on two presuppositions: (1) that the allusion is to a real ordeal of which the wounds are still as it were fresh, and (2) that Gal was written from Macedonia. In the latter respect this study indicates the importance of determining the place of origin of Gal.—G.W.M.

248. M. H. SCHARLEMANN, "The Secret of God's Plan. Studies in Ephesians—Study Three," *ConcTheolMon* 41 (6, '70) 338-346. [Cf. § 14-950.]

"The heavenlies" is "suprapolar space" bounding all other spaces but not limited by them. They are the dwelling of those who are in part opposed to us. In Eph 6:10-12 the call to arms is a call to victory but divine armor is needed. In principle the victory has been won in Christ. Our presence as members of Christ in a world ruled by "powers" is an aggressive fact; we bear the sword of the Spirit, the Word of God.—J.O'R.

249. M. H. SCHARLEMANN, "The Secret of God's Plan. Studies in Ephesians—Study Four," *ConcTheolMon* 41 (7, '70) 410-420.

The mystery previously hidden was God's plan to reconcile Jew and Gentile in

Christ through the church. The church is where God is for the world. The church provides a sense of continuity; in the worship of God's people there takes place actualization of God's mighty acts, which means that the worshiper identifies himself with them. The church offers a dimension in community. It creates the opportunity to live on the level of forgiveness and love. The believer is to live in subordination to the needs of the next person.—J.O'R.

Eph 2:14-16, cf. § 15-254.

250. O. SKRZYPCZARK, "‘Eu, porém, digo . . .’ De Gênese 2,24 para Efésios 5,32," *RevistCultBib* 6 (12-13, '69) 103-114.

A discussion of the difficulties in translating the expression *egō de legō* in Eph 5:32. Paul's thought is that the marital union of husband and wife in one flesh is a mystery, but that it is surpassed by another mystery, namely Christ's union with his church.—M.A.F.

- 251r. J. GNILKA, *Der Philipperbrief* [cf. *NTA* 13, p. 276; § 14-571r].

J. SCHMID, *TheolRev* 65 (6, '69) 459-461.—The exegesis is carried through with scientific precision and thoroughness, but exception is taken to the interpretation of Phil 1:21 and of the original meaning of the hymn preserved in 2:6-11. G's division into an earlier letter (1:1—3:1a; 4:2-7, 10-23) and a later letter (3:1b—4:1, 8-9), as well as his views on an Ephesian origin during Paul's so-called third missionary journey are discussed.—D.J.H.

252. [Phil 2:6-7] T. A. THOMAS, "The Kenosis Question," *EvangQuart* 42 (3, '70) 142-151.

Phil 2:6-7 says that Christ was in the *morphē* of God but emptied himself and took on the *morphē* of a servant. The *morphē* of God is not Christ's deity, nor his divine nature or attributes; rather it describes the outward, visible manifestation or expression of his inner essence or character—the effulgence of the divine glory. In Christ's condescension to take humanity upon himself that effulgence of divine glory which was the visible expression of his deity was veiled or hidden. He emptied himself of his glory, and instead took upon himself the "form of a servant."—D.J.H.

253. J. SUDBRACK, "Mut zur Freude! Paulus an die Gemeinde von Philippi (4,4-7)," *GeistLeb* 43 (2, '70) 81-86.

Paul's exhortation to joy in Phil 4:4-7 is based on his own experience of the Christ-event but it offers a basis upon which even contemporary man can build his own religious practice.

254. E. TESTA, "Gesù pacificatore universale. Inno liturgico della Chiesa Madre (Col. 1,15-20 + Ef. 2,14-16)," *StudBibFrancLibAnn* 19 ('69) 5-64.

A literary study demonstrates that Col 1:15-20 and Eph 2:14-16 are not two parallel passages but two quotations of a single hymn which predated Paul and originated in a Jewish-Christian church, probably in Asia. The hymn follows an

ABA'B' pattern. This conclusion is confirmed by the history of exegesis and by the existence of primitive church hymns and psalms which regularly follow this pattern. Such hymns, which speak of the creative and redemptive work of the Word and of the cross, were directed against the errors of the Gnostics and the Ebionites. The former denied that the pleroma was united with an imperfect *kenōma*; the latter denied the divinity of Christ. On the contrary, the church proclaimed the pacification of the two worlds through the incarnation of the word.

Moreover, the Gnostics would not admit that the initiates could live with the common people, and the Ebionites held that those who observe the Mosaic Law cannot live in common with Gentiles. Consequently the church had to insist that all privileges and distinctions have been done away with and that all Christians are "saints." The teaching above described finds expression in the liturgical cycle in the first month of the year (which naturally differed according to the calendar followed). In the Jewish-Christian cycle, the first month, Tishri, contained three feasts: New Year which celebrates the work of creation; Yom Kippur which recalls man's reconciliation with God; finally, Tabernacles which is connected with the baptismal liturgy. By thus reconstructing the literary, philosophical and liturgical *Sitz im Leben* we are able to comprehend the richness of the Pauline hymn.—J.J.C.

255. R. YATES, "A Note on Colossians 1: 24," *EvangQuart* 42 (2, '70) 88-92.

If we are to take *hysterēma* and the *anti-* of the compound verb *antanaplērō* seriously, the verse must be understood as alluding to the idea of the inclusion of Christians in "the more than individual personality" of their Lord. According to Paul, Christians are incorporated into Christ by their baptism; it is but a small step to the notion that the sufferings of the corporate body of Christians and the sufferings of Christ are one, that Christ goes on suffering in the church, and that Paul shares in those sufferings which he endures not only for the Colossians but for the whole body.—D.J.H.

256r. [2 Thes 2] C. H. GIBLIN, *The Threat to Faith* [cf. *NTA* 12, p. 262; § 13-991r].

P. ROSSANO, *Biblica* 51 (2, '70) 284-288.—The learning and skill with which this substantially new interpretation of a famous passage is presented will be admired by all, even though they may not accept its thesis. For it seems unlikely that Paul was not here speaking about the signs of the parousia. Also, the reviewer differs from G's understanding of some key terms, e.g. *prōton* (v. 3) and *ataktōi* (cf. 2 Thes 3:6-9). The book, however, is a significant contribution to scholarship; it brings out the theological dimensions of the passage and shows its coherence with the rest of Paul's theology, thus furnishing an argument for the authenticity of 2 Thes.—J.J.C.

257. [2 Thes 2:7] A. KÖNIG, "Is die Weerhouer al uit die Weg Geruim?" [Has the Restrainer already been Removed?], *NedGerefTeolTyd* 11 (1, '70) 36-44.

In comparing the position of Paul and John regarding the Antichrist, it is

clear that John understands this figure as a present and as a plural reality (2 Jn 7). In contrast, Paul stresses that the Restrainer of the Antichrist has not yet been removed (2 Thes 2:7). This does not necessarily indicate a difference in eschatology, for it is quite conceivable that the Restrainer disappeared in the period of at least 20 years that separates Paul's first letter from the epistles of John. John's description of the Antichrist as a plural phenomenon is confirmed by the witness of both the rest of the NT and the history of the church.—B.C.L.

258. N. BROX, "Historische und theologische Probleme der Pastoralbriefe des Neuen Testaments. Zur Dokumentation der frühchristlichen Amtsgeschichte," *Kairos* 11 (2, '69) 81-94.

This investigation is based on the supposition that the Pastorals are not authentically Pauline. (1) The Pastorals set out to give a comprehensive, not a partial, picture of the church they represent, and church office emerges as the very principle of this church's existence. This is shown not only in the unparalleled prominence of offices in the community, but also in the portrayal of Paul, of the church itself, of the charismatic gifts, and the like. (2) A number of individual historical problems of the Pastorals are discussed. (a) The letters do not know the institution of the monarchical episcopate, and the texts that mention the bishop in the singular (1 Tim 3:2; Tit 1:7) are merely examples of the generic singular. (b) The terms "elder" and "bishop" are differentiated in such a way that apparently all bishops are elders but not all elders are bishops; 1 Tim 5:17 suggests such a distinction among elders. (c) The references to Timothy's youth (1 Tim 4:12, etc.) are a stylistic element of the pseudepigraphic situation. Historical judgments about the church of the Pastorals are difficult to make because of the nature of the letters, but the church they represent must have been a regional phenomenon.—G.W.M.

259r. C. SPICQ, *Les Épîtres pastorales*, 2 vols., Études Bibliques (2nd rev. ed.; Paris: Gabalda, 1969), 850 pp.

E. COTHENET, *EspVie* 80 (26, '70) 398-400.—The new edition omits certain points of minor interest and adds much new material (especially from the Dead Sea Scrolls) which has appeared since 1947. The volumes are a mine of philological, theological, historical and bibliographical erudition; perhaps the reader might prefer more restraint in citation.—D.J.H.

260. S. JEBB, "A Suggested Interpretation of 1 Ti 2:15," *ExpTimes* 81 (7, '70) 221-222.

Against the background of the garden story of Adam and Eve, it is suggested that woman may be saved from falling into the error of usurping authority by her child-bearing function. The context supports this suggested meaning.—G.W.M.

Hebrews

261. W. E. BROOKS, "The Perpetuity of Christ's Sacrifice in the Epistle to the Hebrews," *JournBibLit* 89 (2, '70) 205-214.

The priesthood of Jesus in which the author of Heb is interested is not the priesthood of Jesus' earthly life but that priesthood into which he entered at the resurrection when he triumphed over death and entered into an indestructible life. Christ enters once for all into the ideal temple, the dwelling place of God. He differs from the priests of the old Law in that he takes his own blood. Thus the priestly work of Christ begins only after his death and reaches its term with his offering in the heavenly sphere. "Christ is the eternal priest, offering his once-and-for-all sacrifice in the heavenly tent. And this sacrifice, introduced into the eternal world, has an eternal quality."—D.J.H.

Hebrews, cf. § 15-371.

262. P. ANDRIESSEN AND A. LENGLET, "Quelques passages difficiles de l'Épître aux Hébreux (5,7.11; 10,20; 12,2)," *Biblica* 51 (2, '70) 207-220.

(1) *apo* (5:7). The word does not mean "because," a sense never found in Heb, but "after." The sentence should read "he was heard after his agony" (his fear endured), thus giving the time when he was heard, not the cause. (2) *epei* (5:11). "For otherwise" is an elliptical use of the preposition. The ellipsis implies a condition which must be supplied for the sense. The translation would be: let us say much that is difficult to express, for otherwise you would be slow to understand. (3) *tout' estin* (10:20). It is not the veil and the flesh that are identified but the way and the flesh. The sentence should read: he entered through the veil by the new and living way, i.e. of his flesh. (4) *anti* (12:2). Several grave objections militate against the final sense, "for the sake of the joy," adopted by the majority of exegetes. *Anti* here means "in place of" or "rather than." This interpretation is confirmed by examining: what is the choice; why it is made; and when. The parallels in the passages describing Moses (11:23-28) and Esau (12:6) confirm this interpretation.—J.J.C.

263. J. B. SWETNAM, "Hebrews 9,2 and the Uses of Consistency," *CathBib Quart* 32 (2, '70) 205-221.

To translate *hagia* in 9:2 as "the Holy Place" is to tax the author of Heb with inconsistency, for the phrase *ta hagia* is used elsewhere in the epistle for the Holy of Holies. A resolution of this inconsistency is provided by the Vulgate which supposes that the author in 9:2 f. is juxtaposing the showbread and the Holy of Holies. By the word *hagia* the author has in mind the elements of the Eucharistic bread. This interpretation is consistent with a tradition in the early church that linked the OT showbread and the NT Eucharistic bread and interpreted Heb Eucharistically; it is consistent with the context where 9:9 f. has Eucharistic reference; it is consistent with the context of the textual variants of 9:2 f., explaining the readings of P⁴⁶, A and D; it is consistent with the

literary genre of the epistle, i.e. a 1st-century synagogue homily. One of the characteristics of a certain type of synagogue homily was the technique of literary conceit. This type of literary conceit is present in 9:2 and in 9:11 of the context. In 9:11 "tent" expresses a new house, a new dynasty founded by Christ; it is the body of Christ in which Christians share by baptism. This body of his followers is essentially oriented toward the mystery of the Eucharistic bread.—R.J.K.

Catholic Epistles

264. M. M. CARDER, "A Caesarean Text in the Catholic Epistles?" *NTStud* 16 (3, '70) 252-270.

The 11th-century MS 1243 contains a number of important Alexandrian readings in the Catholic Epistles and an almost equal number of Western readings; the pattern in which these are combined makes it stand out as possessing an unusual text. A collation of the MS for 1 Pet and 1, 2, 3 Jn leads to these conclusions. (1) The working out of E. C. Colwell's method for locating a MS within the textual tradition of the Greek NT shows that 1243 is certainly not Byzantine in the Catholic Epistles, (2) that it contains a high proportion of Alexandrian and Western readings, and (3) since the Caesarean text is the only one which has this ratio, the MS could be Caesarean. (4) Furthermore, the pattern and selection of the variants agree with what we know of the Caesarean text in the Synoptic Gospels. (5) In order to trace the Caesarean text it is necessary in the area being studied, not only to search for an Alexandrian-Western ratio, but also to make continuous and complete collations of the MSS against a common base. (6) Finally, the study shows that the minuscules have their importance, because MS 1243 may be a missing link which could alter present interpretations of relations between existing documents.—J.J.C.

265. J. DUPLACY, "'Le Texte Occidentale' des Épîtres Catholiques," *NTStud* 16 (4, '70) 397-399.

Report on an S.N.T.S. Frankfurt seminar which raised the question of the existence of a "Western Text" of the Catholic Epistles analogous to that of the Gospels and Acts. Sample variants from Greek minuscule MSS of von Soden type I and from Old Latin MSS were examined. The results were not conclusive, but the question remains open and merits further careful study.—G.W.M.

266. J. T. GALLAGHER, "A Study of von Soden's H-Text in the Catholic Epistles," *AndUnivSemStud* 8 (2, '70) 97-119.

The purpose of this paper is to see whether P and 1739 were correctly classified by H. von Soden in Jas or whether these two MSS need to be reclassified; the method used is a modification of the "multiple reading method" as proposed by E. C. Colwell. The conclusion must follow that von Soden was wrong to exclude 1739 from the H-text of Jas but seems to have been correct in including P in this group. If S. Kubo is correct in saying that P is not an H-text MS in

1 and 2 Pet and Jude, then P must be a mixed text in the Catholic Epistles.—D.J.H.

267. L. LELOIR, "Traduction latine des versions syriaques et arméniennes de l'Épître de Jacques," *Muséon* 83 (1-2, '70) 189-208.

To facilitate evaluation of the versional evidence and to suggest ways of correcting misuse of it, a literal Latin translation of the Peshitta and Philoxenian Syriac and the Armenian versions of Jas is presented.

268. F. MUSSNER, "'Direkte' und 'indirekte' Christologie im Jakobusbrief," *Catholica* [Münster] 24 (2, '70) 111-117.

The phrase "our Lord Jesus Christ of glory" in Jas 2:1 reflects the post-Easter faith of the church which conceived Jesus as the risen Lord reigning in the heavenly glory of God. 2:7 and 5:14 emphasize the name of Jesus and probably allude to the church's *onoma* Christology. However, the "righteous man" in 5:6 and the "Lord" in 5:11 should not be seen as referring directly to Christ. Most characteristic of Jas is indirect (or what people today call "political" or "horizontal") Christology, for the ethical ideals of the epistle imply a certain understanding of Christ. Yet for the author this indirect Christology cannot exist apart from the direct Christology suggested by the reference to Jesus as *kyrios* and by the mentions of his name; rather it flows from the author's direct Christology.—D.J.H.

269. C.-B. AMPHOUX, "A propos de Jacques I, 17," *RevHistPhilRel* 50 (2, '70) 127-136.

The verse begins with a Greek hexameter, and the phrase *apo tou patros tōn phōtōn* seems to follow this pattern. Perhaps the pleonastic *anōthen estin katabainon* should be replaced by something such as *esti katerchomenon* (and also *apo* by *para*). The word *phōs* meaning "light" is very rarely attested in its plural form, but *phōs* meaning "mortal," "man," is an ancient poetic word often found in the plural. In fact, "father of men" makes far better sense in Jas than the usual translation "father of lights." In the last part of the verse *eni* should probably be seen as a form of the preposition *en* and *ē* as the imperfect of the verb "to be." The final position of *aposkiasma* serves to emphasize the word. The phrase "father of lights" is not impossible in a Jewish syncretistic writing, and Ezechiel the Tragedian does show that Jews could write in Greek hexameters. Yet the several excellent parallels to the *Odyssey*, Callimachus' *Hymn to Zeus* and the *Hymn to Demeter* suggest that the verse may have been composed in a more specifically Hellenistic setting.—D.J.H.

270. F. E. DEIST, "'Van die duisternis tot sy merkwaardige lig' (1 Petr. 2:9) in die lig van Elephantine" ['Out of darkness into his marvelous light' (1 Pet 2:9) in the Light of Elephantine], *NedGerefTeolTyd* 11 (1, '70) 44-48.

In 1 Pet 2:9 the transition from darkness to light and the underlying notion of emancipation probably have a technical background. This is illustrated by the

Elephantine text Brooklyn 5:8-10, where the emancipation formula for a slave woman is given. It is possible that in 1 Pet 2:9 as a whole, the author is referring to Exod 19:5, 6; 23:22; Isa 8:14; 42:6, 7; 43:21; (49:9); Ps 118:2 with the intention to describe the Sinai event in the light of the New Covenant. At first, it was only the slave nation Israel that was called to the light, but now this is true of everyone that hears God's voice.—B.C.L.

271. [1 Pet 3:19; 4:6] H. U. VON BALTHASAR, "Abstieg zur Hölle," *TheolQuart* 150 (2, '70) 193-201.

In Christian tradition Jesus' descent into hell embraced three themes: his preaching to the spirits, the baptism of the just in Hades, and the victory over death and hell. Liturgical, speculative and popular theology subordinated the first two themes to the third one, the conquest of death and Satan. There are several parallels to the canonical texts, e.g. the Ethiopic Book of Enoch 12—16 relates that Enoch preached to the spirits, an apocalyptic midrash portrays in detail the great fish which swallowed Jonah and describes the prophet's activity there (cf. Mt 12:40). The descent of Jesus differs greatly from accounts of other persons who went down to Hades. He alone descends to the lowest depths, and he alone brings salvation to the generations of men imprisoned there. This is the originality of the Christian tradition, and it manifests its teaching of universal salvation.—J.J.C.

272. [1 Jn 3:23] F. MUSSNER, "Eine neutestamentliche Kurzformel für das Christentum," *TrierTheolZeit* 79 (1, '70) 49-52.

1 Jn 3:23 with its command to believe in the name of God's Son Jesus Christ and to love one another is an excellent summary of Christianity. Here belief and love are inseparably bound; Jesus is seen in his relation both to the Father and to all men; a balance between horizontal and direct Christology is maintained.—D.J.H.

273. [1 Jn 4:2] P. S. MINEAR, "The Idea of Incarnation in First John," *Interpretation* 24 (3, '70) 291-302.

The phrase "in the flesh" in 1 Jn 4:2 should be understood as a parallel and synonymous expression for "in you" in 4:4. The coming of Christ in the flesh is one way of saying that within the authentic Christian fellowship there abides or dwells Christ's life, his truth, his love, his anointing, his word, his Spirit and his commands. The many verbal and thematic parallels throughout the epistle confirm this interpretation. The author was not immediately interested in the historical problem, as raised by the Docetists, as to whether Jesus had been a real man or had only seemed to be human. Rather, the immediate issue was how to determine which spirits in the author's own situation were or were not from God. It was a matter of the discernment of spirits. To say that Jesus Christ has come *en sarki* is to say that he had been with the Father and had been sent by him into the world, that this eternal life has been made manifest to us and abides in us, and that we can share in the fellowship with the Triune God. This view-

point gives the confession a genuine ecclesiological significance and gives to that flesh which enables Jesus to abide in the members of the community a genuine ontological ultimacy.—D.J.H.

2 Jn 7, cf. § 15-257.

Apocalypse

274. J. DU PREEZ, "Mission Perspective in the Book of Revelation," *Evang Quart* 42 (3, '70) 152-167.

A somewhat expanded version of an article published in Afrikaans in *Ned GerefTeolTyd* 10 (1, '69) 20-32 [§ 14-291].

275. R. PESCH, "Offenbarung Jesu Christi. Eine Auslegung von Apk 1,1-3," *BibLeb* 11 (1, '70) 15-29.

The introduction to the Apoc is divided into three strophes and is examined for the connection between it and the rest of the book and also for its theological teaching.—J.J.C.

276. [Apoc 20:4-6] C. BRÜTSCH, "Das Tausendjährige Reich. Versuch einer (vorläufigen) Deutung," *KirchReformSchweiz* 126 (11, '70) 162-163.

A discussion of the theological relevance of Apoc 20:4-6.

BIBLICAL THEOLOGY

277. J. C. BEKER, "Reflections on Biblical Theology," *Interpretation* 24 (3, '70) 303-320.

The alternative between biblical history and biblical kerygmatic theology avoids the heart of the issue, namely, the consideration of the validity of biblical revelation for us today. Historical exegesis and criticism is in trouble because it presents to students an outdated encyclopedia, no longer consulted because it fails to make contact with the issues of their own life. Biblical theology under the Neo-orthodox aegis has confused biblical revelation with a conceptuality of it in ontological categories, and so the categories have lost their symbolic value and referent and thus have become verbal abstractions. Biblical theology must break out of the false alternative of history or theology and should learn again what is involved in a religious perception of reality.

Biblical theology must make clear the characteristic differences between the biblical world and our own to demonstrate how a particular age thinks and how that thinking uses a conceptuality and an intellectual apparatus which is no longer ours. It also must concern itself with the complex interaction between world view and experience. A return to biblical religion is possible only when we trace the relation between revelatory experience and its conceptuality, honestly assess what kinds of biblical experience have a possible correlation to our world of experience, and refrain from ontological statements and categories

as prejudging the world of experience and as dictating "the way it is." The problem is especially acute in the NT where the predominant framework in which religious experience is couched is the apocalyptic world view and conceptuality. Here it is necessary to return to the historical Jesus who evokes faith and new religious perception and to trace the road from the experience men had with Jesus to their conceptual formulation of it.—D.J.H.

278r. H. CONZELMANN, *Grundriss der Theologie des Neuen Testaments* [cf. *NTA* 12, p. 267; § 13-1009r—1010r].

G. HAUFE, *TheolLitZeit* 94 (11, '69) 833-834.—While Bultmann's basic schema of NT theology has been modified somewhat in the light of the results of tradition- and redaction-historical studies and also in view of C's own pedagogical and theological emphases, the plan itself has not been replaced. Even one who might proceed differently in structuring an NT theology would have to admit that this modification has been achieved in a very convincing manner.—D.J.H.

279r. H. CONZELMANN, *Grundriss der Theologie des Neuen Testaments* (2nd ed.; Munich: Kaiser, 1968), 407 pp.

———, *An Outline of the Theology of the New Testament* [cf. *NTA* 13, p. 407; §§ 14-988r—989r].

R. B. GAFFIN, JR., *WestTheolJourn* 32 (2, '70) 220-228.—C has the merit of dealing frankly with the question of the validity of a NT theology, but in denying the "apostolic age" his work would better be called *An Outline of the Theology of Primitive Christianity*. One can appreciate his (Bultmannian) "new understanding of theology" especially against the background of the history of NT theologizing; yet it does not unify the *fides quae creditur* and the *fides qua creditur* but gives the priority to the latter. This conception does not do justice to the NT itself but should challenge Reformed scholarship to attempt to do so.—G.W.M.

280r. H. CONZELMANN, *An Outline of the Theology of the New Testament* [cf. *NTA* 13, p. 407; §§ 14-988r—989r].

G. T. MONTAGUE, *CathBibQuart* 32 (2, '70) 274-276.—Extensive summary. The book is a valuable comprehensive treatment of NT theology and a mine of exegetical insights. Questions are raised about the interpretation of certain texts and themes, e.g. Phil 2:6-11, post-Pauline theology, "early catholicism."—R.J.K.

281r. ———, *Idem*.

A. RICHARDSON, *JournTheolStud* 21 (1, '70) 169-172.—Though in several instances C modifies Bultmann's methods and conclusions, he aims "to reassert the pure and undefiled truth which the master enunciated" in a form which contemporary students can understand. C may be overly optimistic in thinking that the work's principle of interpretation will be intelligible to the student who is not acquainted with existentialist philosophy.—D.J.H.

282r. H. CONZELMANN, *Théologie du Nouveau Testament*, trans. E. de Peyer (Geneva: Labor et Fides, 1969), 390 pp.

A. FEUILLET, *Le Christ Sagesse de Dieu d'après les épîtres Pauliniennes* [cf. *NTA* 12, pp. 261-262; § 13-262r].

———, *Le discours sur le pain de vie* (Jean, chap. 6) (Paris: Desclée de Brouwer, 1967), 127 pp.

———, *Le Prologue du Quatrième Évangile* [cf. § 14-204r].

M. BOUTTIER, "Théologie et philosophie du NT," *ÉtudThéolRel* 45 (2, '70) 188-193.—Scholars differ on the concept of what constitutes biblical theology. E. Stauffer (1941) arranged the material according to the themes of systematic theology; R. Bultmann (1948) followed a historical development, while O. Cullmann (1965) offered a synthesis of NT theology based on the theme of salvation-history. Conzelmann follows Bultmann's path in proceeding historically. He believes that Bultmann's work demands a sequel because the language has evolved, the existential interpretation often distorts the sense, and NT research has progressed. Unfortunately Conzelmann's book remains in the classic groove, and he fails to develop fully the results of his own studies. At the same time he has given a masterly presentation of the work of a generation of German exegetes clearly and simply, filling an immense void and offering the harvest of 25 years of research.

Feuillet might be called the philosopher of the NT, taking the word in its etymological sense, because he provides the wisdom background for so much of the NT writing. These studies of Paul and John manifest exhaustive preparation and profound insight. The very riches of the research may tend to baffle the reader as he meets so many echoes and influences of such varied themes.—J.J.C.

283. E. GRÄSSER, "Die politische Herausforderung an die biblische Theologie," *EvangTheol* 30 (5, '70) 228-254.

The theologian is increasingly being challenged to show the social relevance of the Bible. In some quarters the Word-of-God theology based on the writings of K. Barth and Bultmann is criticized as excessively concerned with man's private domain. But the use of the gospel as a blueprint for social revolutionary thought is unjustifiable. The church must beware of the temptation to reduce God's salvific plan to an earthly program.—M.A.F.

284r. K. H. SCHELKLE, *Theologie des Neuen Testaments, I* [cf. *NTA* 13, p. 166].

G. HAUFE, *TheolLitZeit* 94 (12, '69) 909-910.—The thematic approach to NT theology adopted by S raises some important methodological questions. Perhaps the assumptions (beyond the common OT heritage) of the individual authors should be examined more thoroughly, and the delineation of the individual traditions might be carried out with more discrimination. Finally, should not theological reflection be more the result of a critical process of interpretation than an analysis of the NT data?—D.J.H.

285. A. ANTÓN, "La Iglesia 'pueblo de Dios' en la nueva alianza," *EstEcl* 44 (171, '69) 465-501.

The expressions "people of God," *ekklēsia* and "new Israel" have essentially the same meaning, the reality expressed by the NT terms "saints" and "elect." Like the people of the Old Covenant, the new eschatological people is basically the result of God's free election. It was established by Christ's death on the cross. Unlike the chosen race, the new people of God embraces men of all races and peoples, and through it salvation-history is continued. The differences between Jew and Gentile, so important in the Old Covenant, have been removed. The new people of God is one, not because of a complex of regulations, as in the Mosaic Law, but through oneness in faith, but this unity does not exclude diversity and a hierarchy of ministries. Furthermore, the new people of God is a reality partly visible and partly invisible; it attains its definitive realization in the eschatological order.—J.J.C.

286. M. BALAGUÉ, "El pueblo de Dios según el Nuevo Testamento," *RevistBib* 32 (135, '70) 21-27.

A study of the biblical terms: "election," "covenant" and "law" sheds light on the NT belief that the church is the people of God.

287. E. BIERZYCHUDEK, "La Iglesia primitiva. Boletín," *RevistBib* 32 (135, '70) 47-53.

A survey of some recent studies on the early church's self-understanding.

288. J. COLSON, "Désignation des ministres dans le Nouveau Testament," *Mais Dieu* 102 ('70) 21-29.

Ministers in the NT can be divided into two groups: (1) ministers of salvation who exercise specifically Christian functions such as defining doctrine, interpreting the Scriptures, etc.; (2) ministers of community government who organize, direct and discipline the church. The ministers of salvation were appointed directly by Christ himself even after the ascension, as is suggested by the cases of Matthias in Acts 1:21-26 and of Paul. On the other hand, Acts 6:1-6 implies that the ministers of the community were presented by the community itself and Acts 14:23 shows that they were designated by the imposition of hands. In the Pastorals this rite was extended to designating the ministers of salvation.—D.J.H.

289. L.-M. DE CANDIDO, "Ogni Chiesa una comunità. L'organizzazione nell'età apostolica," *Servitium* 4 (13, '70) 5-29.

A descriptive survey of the local churches mentioned in the NT books, bringing out their particular characteristics and their practice of community.

290. C. F. DICK, "‘n Strafelement in die Tug?" [A Punitive Element in Church Discipline?], *NedGerefTeolTyd* 11 (1, '70) 18-22.

The theocratic state of Israel knew no differentiation between civil and religious discipline. In the New Covenant, punishment became the responsibility of the state and proclaiming the gospel that of the church. Church discipline, therefore, represents a kerygmatic action and contains no punitive element.—B.C.L.

291. S. FREYNE, "The Exercise of Christian Authority according to the New Testament," *IrTheolQuart* 37 (2, '70) 93-117.

(1) In the Synoptic Gospels Jesus' service consists in fulfilling in his own life the demands which membership in the community of the kingdom makes on all; in the final analysis Jesus' authority is his authenticity. In Jn Jesus' authority is based on his total union with the Father in virtue of which he is the way and the life for man. (2) When handling the issues of legalism in Gal and of spiritual euphoria in 1 and 2 Cor, Paul takes pains to base his authority on his representative relationship with Jesus Christ. According to Mt authority is exercised so that the true vocation of the community will be realized; this criterion applies even to Peter to whom supreme authority has been granted. (3) With the lessening of eschatological tension Luke is concerned to obviate the dangers inherent in this situation and presents officeholders within the context of the community as a whole and of their responsibility to the brothers. Moreover, he emphasizes that the Spirit is present to the whole community and that the leaders in particular must be obedient to its promptings.—D.J.H.

292. P. GRANFIELD, "The Mystery of the Church," *AmEcclRev* 160 (1, '69) 1-19.

A scriptural-theological essay on the nature of the church, arranged under five headings: the church and the Trinity, the church as kingdom of God, the church as the body of Christ, the church as the people of God and the church as sacrament.

293. J. HASENFUSS, "Endzeiterwartung und Weltbewältigung in christlicher Sicht," *TheolGlaub* 60 (2, '70) 139-144.

On the basis of its faith in Jesus the Messiah the early church believed that the time of fulfillment had already begun. Until the completion of the eschatological period with the parousia the mission of the church is to mediate the gospel and the grace of redemption to all men.—D.J.H.

294. L. LELOIR, "Valeurs permanentes du sacerdoce lévitique," *NouvRevThéol* 92 (3, '70) 246-266.

Exod 32:25-29 in relating the origin of the attribution of the priestly functions to the entire tribe of Levi shows that the Levites were to be zealous for Yahweh's honor even at the expense of their own friends and family. Also, the OT priests had no property; God himself was to be their possession, and upon the priest's golden rosette was carved their motto, "Holy to the Lord" (Exod 39:30).

The functions of the Levitical priesthood were threefold. (1) To make known the will of Yahweh to the people. (2) To instruct the people of God. A similar role is the lot of the Christian people whose duty it is to preach the gospel, and this task is stressed in Vatican II which links it closely to the celebration of the Mass. (3) The function of cult. As in the OT, so in the NT the priests are to go from men to God and from God to men.

Besides the Levitical priesthood the OT recognized a priesthood of the entire people, and the prophets ascribe to Israel a role such as that which Vatican II assigns to the Christian church, i.e. the chosen people was in a certain sense a sacrament, the sign and means of intimate union with God and of the unity of the entire human family. A similar twofold priesthood is found in the NT, but the two stages should not be confused. As can be seen, the essay stresses the continuity between the Levitical and Christian priesthood rather than emphasizing the newness of the latter.—J.J.C.

295. R. McGLASHAN, "Diakonia and the Diaconate," *Churchman* 84 (1, '70) 4-14; (2, '70) 126-129.

In the NT period the office of deacon is found at Philippi and Ephesus, but not to our certain knowledge anywhere else. Where the office is mentioned, it is always in the plural indicating a plurality of deacons. They are always mentioned in connection with the "bishops"; the two offices seem to have formed a distinct church order in themselves in some Hellenistic churches. While the deacons' functions are uncertain, it may be conjectured that they included service to the needy and financial and administrative responsibility; the precise connection between the deacon and worship seems not to be demonstrable from the NT. The second article discusses the future of the diaconate in the modern church.—D.J.H.

- 296r. R. J. McKELVEY, *The New Temple* [cf. *NTA* 13, p. 408].

M. S. ENSLIN, "The New Temple," *JewQuartRev* 60 (3, '70) 259-261.—With this study the NT image of the church as God's temple can no longer be styled "neglected." The author has done his work with great inclusiveness and has provided helpful summaries. That the volume "is definitely the product of the biblical theologian and not the historian is too self-evident to require argument."—D.J.H.

297. E. OSBORN, "The Church in the New Testament. An Introduction to Käsemann's Account," *Colloquium* 3 (4, '70) 307-319.

A sketch of E. Käsemann's view of the church in the NT as seen in his writings over the past 30 years. In Heb the wandering people of God looks to the word of promise. Paul's charismatic view of ministry and community yields to the Pastorals with their emphasis on tradition and succession. Diverse ecclesiologies in the early church are balanced by a unity in Christ. John's insistence on Christ alone and on the freedom of the community under the Word

is a polemic against ecclesiasticism. "To Mark as well as John we may look for the freedom of the Christian man which is so central to the Gospel. Only enthusiasm can protect the true Christ and his true church against normal Christianity."—D.J.H.

298. W. PESCH, "Priestertum und Neues Testament," *TrierTheolZeit* 79 (2, '70) 65-83.

The NT never describes individuals as priests in the cultic-sacerdotal sense. Paul uses images of priesthood and cult merely as illustrative devices. The author of Heb sees Christ as the high priest who has made the acceptable offering once for all. 1 Pet and Apoc use priestly imagery but never describe the priestly office. The later development of priesthood must be seen in the light of the NT notion of service. Every service in the church must be apostolic, and to be apostolic means to do what the apostles did and preach what they preached. In the early church there are many ways of exercising a ministry; in fact, there are several different ecclesial structures witnessed in the various Christian communities. Every ministry is ultimately charismatic and must serve to build up the community. The church order witnessed in the Pastorals and the Lukan writings developed into the hierarchical structure. On the other hand, the authors of Heb, Apoc and 1 Pet viewed their ministry as promoting the life of the church as teachers or theologians.—D.J.H.

299. L. F. RIVERA, "Pueblo sacerdotal y sacerdocio ministerial. Para una nueva concepción del sacerdocio cristiano," *RevistBíb* 32 (135, '70) 41-46.

A summary of recent Catholic writings on universal priesthood and special priesthood.

300. L. ROBLES, "Jerarquía y carismas en la Iglesia naciente," *RevistEspTeol* 29 (4, '69) 419-444.

The church is the assembly of God's people. Apostles, prophets and teachers exercise a charism when working for the community. NT passages which refer to these ministries are noted. Finally, such expressions as *episkopos*, *presbyteros* and *diakonos* are listed in context and explained in terms of ecclesiastical hierarchy.—M.A.F.

301. R. SCHNACKENBURG, "Apostolicity: the Present Position of Studies," *OneChrist* 6 (3, '70) 243-273.

An English version of an article previously published in French in *Istina* 14 (1, '69) 5-32 [cf. § 14-654].

- 302r. *Schreiben der deutschen Bischöfe über das priesterliche Amt. Ein biblisch-dogmatische Handreichung*. Sonderdruck herausgegeben vom Sekretariat der Deutschen Bischofskonferenz (Trier: Paulinus-Verlag, 1969).

J. COPPENS, "Le sacerdoce chrétien. Ses origines et son développement. Une lettre magistrale de l'épiscopat allemand," *NowvRevThéol* 92 (3, '70) 225-245;

(4, '70) 337-364.—The German bishops' recent pastoral on the priesthood is magisterial, profoundly theological and has an extensive bibliography. The author summarizes its main points and adds some supplementary material and references. The letter presents the Catholic priesthood in all its true supernatural dimension as a continuation of the apostolic priesthood which in turn is a continuation of the priesthood of Christ in its threefold office—proclaiming the gospel of the kingdom, applying its benefits by means of the sacraments and spiritually guiding those who believe in Christ.

The bishops, relying chiefly on Heb, describe Christ's priestly works. Here more NT texts could be added. They show some hesitation in thinking that Mt 18:18 and Jn 20:23, taken alone, would indicate that Christ gave certain powers to a limited group of the disciples and not to the entire community. This seems to be an unnecessary caution, and the idea of various Church ministries can be developed from a consideration of Rom 12:6-8; 1 Cor 12; Eph 4:11-12. A call to celibacy could seem to be included in the invitation that the priest dedicate himself completely to Christ and his work. There is also a priesthood of the laity which is metaphorical and comprises the offering of praise, the spiritual sacrifice (Rom 12:1-2) and that of martyrdom. At the end the bishops apply their teaching to the problems of present-day priests.

The second part of the article discusses the priesthood from the patristic period to Vatican II and includes an appendix on priesthood in the OT.—J.J.C.

303. L. SWAIN, "Service and Ministry in the New Testament," *ClerRev* 55 (5, '70) 342-350.

All Christians are called to serve and minister, for being a Christian involves belonging to Christ who is himself God's servant. Within the genus of ministry, however, there is a wide variety of species but still the church is essentially co-ministerial—each of its members ministers to others; the whole, as one body, serves and ministers to the world. The church of the NT does not recognize a division between the ministry and the faithful. Yet the apostolic ministry remains a different kind of ministry because the apostle is sent by God to the community. Given the creative, constitutive and consecrating nature of the apostolic ministry, it is obvious why it heads the lists of charisms in 1 Cor 12:28 and Eph 4:11-12 and is transmitted officially from generation to generation.—D.J.H.

304. H. U. VON BALTHASAR, "Der Priester im Neuen Testament. Eine Ergänzung," *GeistLeb* 43 (1, '70) 39-45.

Rather than tracing Christian ministry back to the OT priesthood, we should attempt to see it in the light of an image which extends from the OT to Christ and from Christ to his representatives—the image of the shepherd. This image expresses the functional, personal, communal, secular and directive aspects of ministry.—D.J.H.

305. H. F. WOODHOUSE, "Comforter, Covenant and the Community," *BibTheol* 20 (2, '70) 43-45.

By the presence and power of the Holy Spirit we become inheritors of the New Covenant. This New Covenant is a covenant with a community and is best described as *koinōnia*—a word which expresses the reality, gratuity, communality and super-human character of the relationship.—D.J.H.

Various Themes

306. E. BALDUCCI, "Per una nuova confessione della fede. (1) La confessione della fede nella chiesa primitiva," *Testimonianze* 13 (121, '70) 12-23.

In view of assessing the meaning of the confession of faith today, the NT evidence is examined from the viewpoint of content, commitment and tradition.

307. G.-M. BRUNI, "Il cristiano nel mondo," *Servitium* 3 (12, '69) 765-774.

The biblical concept of the world includes the physical world and the world of mankind and their relation to Christ, to the kingdom and to the church. A final section outlines what Christians should do to alleviate or remove the problems facing the world today.—J.J.C.

308. M.-A. CHEVALLIER, "La prédication de la croix," *ÉtudThéolRel* 45 (2, '70) 131-161.

After enumerating eight general principles which apply to the preaching of the cross in the NT the individual writers are then studied. What is most striking in Paul is his diversity; he often juxtaposes interpretations rather than coordinates them. Heb uses elements borrowed from the ancient traditions of the church. However, by concentrating on one theme which could be very appealing to the readers and elaborating it with remarkable care, the writer has given to the preaching of the cross an entirely original turn. Jn brings out the existential import of the cross in the personal relation with the Son, sent by the Father, and through him in the relation with the Father. The originality of Mk's witness on the passion is in making Jesus the just one, concentrating in his person the whole history of the suffering just man of the OT and definitively assuring that God is faithful and has the last word. Henceforth Jesus incarnates the whole cause of God. It is thus evident that the preaching of the cross lacks harmony. There is much diversity and, while the gospel is the same, there is theological pluralism. For John, as for Paul, salvation is offered to men by Jesus crucified; but John says so, not only in terms different from Paul's—he gives another interpretation of it. [To be continued.]—J.J.C.

309. A. J. DESEČAR, "El Espíritu Santo o la dinámica interna de la Iglesia," *RevistBíb* 32 (135, '70) 29-33.

Brief reflections on the term *pneuma hagion* and its OT antecedents.

310. K. DUCHATELEZ, "La notion d'économie et ses richesses théologiques," *NouvRevThéol* 92 (3, '70) 267-292.

As here presented, economy (*oikonomia*) is a concession granted by legitimate authorities who, while safeguarding divine truth and law, act with kindness and indulgence rather than with strict justice in order to bring salvation to men, especially the faithful. Economy must avoid being the occasion of scandal and often offers an opportunity for doing so. It strengthens the weak, helps the repentant to return, and blunts the force of the attacks from adversaries. Such economy can be a splendid prolongation of God's intent in the salvific incarnation of the Son; it was manifest in Jesus' life and works, was imitated by the apostles and has been applied by the church throughout the centuries.—J.J.C.

311. J. GODART, "Aux origines de la célébration eucharistique. Essai de synthèse," *Questions Liturgiques* 51 (2, '70) 89-113.

(1) The primitive Christian community mirrored in Acts continued the tradition of the religious meal of Jewish brotherhoods (e.g. breaking of bread and cups of blessing) but gave them a sacrificial value and an anticipatory sign value of the messianic kingdom. (2) Among converts from paganism the Eucharistic catechesis systematized the two accounts of the Last Supper, of which 1 Cor 11 was the older. (3) The ancient anaphoras adopted the second account (Mt 26:26 ff.). Further evolutions especially with regard to older synagogue practices occurred about A.D. 100.—M.A.F.

312. M. GUERRA, "Antropologías helénicas y bíblicas. Su repercusión en la teología y espiritualidad cristianas," *Burgense* 11 ('70) 311-361.

After presenting and comparing the anthropology of Greek thought and the anthropology of the Bible the article studies their influence on various aspects of Christian theology and spirituality, e.g. eschatology, resurrection of the dead, incarnation, the origin of the soul, the contemplative life, the active life, the life of combined contemplation and activity. The concluding part evaluates the present-day trend to emphasize humanism and the active life.—J.J.C.

313. A. F. J. KLIJN, "Die Ethik des Neuen Testaments. Eine Umschau," *Ned TheolTijd* 24 (4, '70) 241-249.

The word *hypotassein* occurs frequently in the *Haustafeln* which were taken over into Christianity from Hellenism and refers usually to relations between husbands and wives or between authority and subjects. The *Sitz im Leben* of *hypotassein* can be traced to Paul's (or his disciple's) effort to curb unrestrained outpourings of the Spirit leading to an unregulated way of life. The aim of this effort was to ensure that God's name would not be defamed and to attract non-Christians to the church. The fact that the early church accepted so many ethical prescriptions from Hellenism suggests that Christianity is not a way of life or an ethic; rather it seeks out ethical means in every new situation to honor God and to sanctify his name in the world.—D.J.H.

314. E. LUSSIER, "Scripture Survey 1970, I. Biblical Faith," *ChicStud* 9 (1, '70) 81-97.

Reflection on the views of M. Buber, R. Bultmann, D. Bonhoeffer and others reveals some distinctive aspects of Christian faith. Since the Christian's faith places him before the mystery of Christ, the intellectual element is more important than in Jewish faith. Christian faith, if it remains an expectation, is already a possession and is also an interior grace, a personal gift of the Holy Spirit. Furthermore, faith rests on Jesus; while man's decision in faith is essential, faith has an object which is its source, namely, Jesus Christ. Finally, faith cannot eliminate external signs, worship, social institution, reference to history and objectively formulated faith.—D.J.H.

315. U. MAUSER, "Image of God and Incarnation," *Interpretation* 24 (3, '70) 336-356.

The monologues of Yahweh in Hos show a God who with his whole being participates in the history of his human partner while the life of Hosea himself is seen as shaped by participation in the history of God. The NT faith in the incarnation is the legitimate heir of the OT prophetic faith which saw Yahweh as a participant in Israel's history and the prophet as his image.—D.J.H.

316. E. ROYÓN LARA, "La Redención del Universo Material," *EstEcl* 45 (173, '70) 237-252.

Biblical texts which speak of a new heaven and a new earth do not enunciate a doctrine of cosmology but a truth of salvation-history. They affirm that the material world will be redeemed when it shares in the glory of the sons of God. There will be no complete break with pre-existing material; rather the redemption of the material cosmos will mean that it will be in complete harmony with the spiritual, that good alone will reign. Meantime man has certain duties and relations to the material world in which he lives. As a being composed of spirit and matter he attains his salvation only in total unity with Christ, in a unity that is both mystical and cosmic. Hence he has the power and the obligation of assisting in bringing to pass this redemption of the material world.—J.J.C.

317. H. RUSCHE, "Die erwählten Armen. Eine biblische Besinnung," *BibLeb* 11 (1, '70) 46-51.

The article develops the idea of being or becoming poor as a condition for entering the kingdom, the dignity of the poor as manifest from Jas 2 and Mt 25 and lastly the duties of Christians today toward the poor.—J.J.C.

318. G. SCHNEIDER, "Gottes Ruf im Evangelium Jesu Christi. Ist nach dem Zeugnis der Bibel ein Glaube ohne Gott möglich?" *BibKirch* 25 (2, '70) 41-44.

Since the Bible is always concerned with man's relationship with God, obviously it knows of no faith apart from God. In the man Jesus and in his gospel

God himself encounters the believer. Thus the OT notion of man's being made in God's image has been deepened and brought to its full significance.—D.J.H.

319. W. THÜSING, "Die Botschaft des Neuen Testaments—Hemmnis oder Triebkraft der gesellschaftlichen Entwicklung?" *GeistLeb* 43 (2, '70) 136-148.

The NT teaching, it is objected, prevents social change and improvement as it has done in the past by delaying the abolition of slavery, the improvement of women's position and by curbing arbitrariness in civil authority. Of itself the NT doctrine is not a program of social betterment, but it is a corrective of abuses and a spur to development, because its teaching gives impetus to a commitment which brings about improvement while excluding whatever could harm this impetus. This thesis is developed in seven points.

(1) The expectation of a world to come which might appear a hindrance to action, becomes in fact a dynamic force for progress because it shows that the present time is one for decision and it makes hope possible. (2) The transformation of the world can be the preparation for the coming of the kingdom by means of *agapē*, sacrificing and unselfish love. (3) In the present situation of mankind, this *agapē* necessarily implies commitment to social improvement and the will to change inhuman social structures. (4) The Christian confesses a paradox in his life and action—the message and the power of the cross which seems a hindrance to social betterment but is recognized as the ultimate driving force for it. (5) The *agapē* of the NT is unselfish, generous and sacrificial. (6) It must walk a narrow path between two abysses—withdrawal from the problems of the world and immersion in a merely humanistic outlook. (7) The NT social teaching can be a hindrance only if it is understood as a dead letter; when it is understood as spirit, it becomes a driving force for good.—J.J.C.

THE WORLD OF THE NEW TESTAMENT

Early Church

320. J. N. BIRDSALL, "A Second Georgian Recension of the Protevangelium Jacobi," *Muséon* 83 (1-2, '70) 49-72.

First publication of the Georgian version found in MS Georg. 2 of the Oesterreichische Nationalbibliothek, with brief introduction and a Latin translation.

321. P. BURKE, "The Monarchical Episcopate at the End of the First Century," *JournEcumStud* 7 (3, '70) 499-518.

Literary sources offer no evidence for the institution of a monarchical episcopate toward the end of the 1st century except gradually in Asia Minor and Syria.

(1) One can find no support for this type of episcopate in Rome on the basis of *1 Clement*, Ignatius' *Letter to the Romans* or the *Shepherd of Hermas*. The same can be said about texts describing church structures in Corinth, Philippi and Egypt. (2) The *Didache* envisions bishops and deacons as substitutes for

the prophet, with no monarchical episcopate in evidence. The statements in the Pastorals and in the *Epistle* of Polycarp are inconclusive. Ignatius' views in other letters and the privileged position of Antioch created a pattern of monarchical episcopate which eventually was widely imitated in other churches.—M.A.F.

322. G. C. CHAPMAN, JR., "Some Theological Reflections on Walter Bauer's *Rechtgläubigkeit und Ketzerei im ältesten Christentum*: A Review Article," *JournEcumStud* 7 (3, '70) 564-574.

According to W. Bauer, (1) our terms "orthodoxy" and "heresy" are late schematic categories imposed back on the fluid and ambiguous conditions of primitive Christianity; (2) movements later called heresies often were the earliest local representatives of Christianity and dominated most Christian centers until the 3rd century; (3) the congregation at Rome was primarily responsible for the gradual victory of "orthodoxy." If Bauer's general position should prove in large measure to be correct, can "orthodoxy" or Christian faith mean anything beyond the laurels awarded the victor in a long struggle? There is a need to look beyond the limits of history and sociology imposed by Bauer and to come to grips with the theological issues involved. Perhaps orthodoxy should be seen as those streams of tradition which were relatively the most accurate and valid in their successive interpretations of the Christ-event. Furthermore, the theologian may suggest that, in accord with God's providence, certain broad lines of interpretation of this event may have triumphed precisely because of their theological adequacy. Finally, one must at least raise the possibility that God's mysterious grace was at work through the institution of the church at Rome.—D.J.H.

323. H. J. W. DRIJVERS, "Edessa und das jüdische Christentum," *VigChrist* 24 (1, '70) 4-33.

Terms such as "Jewish-Christian" or "Gnostic" are not adequate descriptions for the oldest forms of Christianity in Edessa. Rather it is a typical example of Hellenistic syncretism—wide open to further influences and developments. Edessa was a buffer between the Romans and the Parthians; it also had strong ties with Adiabene. Pagan worship was focused upon Nebo who was identified with Hermes, Orpheus and Zarathustra and was especially honored under the aspect of wisdom; cosmic and soteriological powers were attributed to this wisdom. The Jews of Edessa played a great role in the silk trade which flourished in Edessa. Since there is little evidence of significant contact between this group and Palestinian Judaism, we must think of it in terms of a strongly Hellenized syncretistic Judaism such as we find at Dura-Europos. The major representatives of Edessan Christianity (*Gospel of Thomas*, *Odes of Solomon*, Bardaisan, the Quqites, Tatian, *Acts of Thomas*, etc.) illustrate the various Jewish and pagan influences which were at work. Therefore, it is very unlikely that there was a direct line of influence from Jerusalem to Edessa so that part of the oldest Christian traditions were handed on without substantial change. In fact, the

Jerusalem-Edessa axis is a modern version of the *Doctrine of Addai*. The diversity of Christianity at Edessa and its many contacts with Judaism and paganism argue against a direct Palestinian origin.—D.J.H.

324. E. R. HARDY, "Kedushah and sanctus," *StudLiturg* 6 (4, '69) 183-188.

1 *Clement* 34:5-8 suggests that Roman Christians of A.D. 100 may not have used the *q^cdûšâ* or Sanctus in the Eucharistic prayer but in the prayers following the lessons and the sermon, in a position corresponding to the *mûsâp* of the synagogue service. As was the case with the Our Father, which belonged originally to the daily morning and evening prayers, so the Sanctus was introduced into the Eucharist somewhat later.—D.J.H.

325. K. H. KUHN, "A Coptic Jeremiah Apocryphon," *Muséon* 83 (1-2, '70) 95-135.

The first edition, with English translation and extensive introduction, of an apocryphal work contained in Pierpont Morgan Library M.578. The *Apocryphon* is related to but not identical with the *Paralipomena Jeremiae*; its provenience is uncertain, but it is clearly Christian in its present form and contains material of interest for comparison with NT passages. [To be continued.]—G.W.M.

326r. J. LINDBLOM, *Gesichte und Offenbarungen* [cf. *NTA* 13, p. 410; § 14-1007r].

K. M. FISCHER, *TheolLitZeit* 94 (12, '69) 907-909.—While the distinguished OT scholar has frequently concerned himself with prophecy, important and oft-debated matters such as the relations between hermeneutics and objective exegesis, Hellenism and NT background, and orthodoxy and heresy have made little impression on this volume. The major theses of the work are summarized, and the concluding chapter on the visions in Apoc is singled out for special praise.—D.J.H.

327. C. M. NIELSEN, "The Epistle to Diognetus: Its Date and Relationship to Marcion," *AnglTheolRev* 52 (2, '70) 77-91.

There are highly significant points of contact between the *Epistle to Diognetus* and Marcion in terms of canon, attitude toward Judaism and stress upon the radical newness of Christianity. There is almost nothing from the OT in chaps. 1—10. Since after Marcion it became very difficult for Christian apologists to ignore the OT, the clearly authentic part of the epistle (chaps. 1—10) would seem to come from a time before Marcionism had spread all over the Roman world by A.D. 190—200. Furthermore, in these chapters there is nothing which is consciously for or against Marcion; a writer contemporary with Marcion or after him would have been forced to take a position toward him. On the other hand, chaps. 11—12 are clearly anti-Marcionite and were undoubtedly added later. Finally, the similarities between the epistle and Polycarp's letter suggest a possible Asian origin; of course, Marcion came from Pontus in northern Asia Minor.—D.J.H.

328. J. Z. SMITH, "Birth Upside Down or Right Side Up?" *HistRel* 9 (4, '70) 281-303.

The motif of the upside-down crucifixion of Peter reported in the apocryphal *Acts of Peter* and elsewhere has since the 9th century wrongly been interpreted in a moralizing sense. A study of the theme of inversion from the perspective of the history of religions demonstrates that the explanation given in the *Acts of Peter*, and in the *Acts of Philip* regarding Philip's similar martyrdom, is the correct one. It is rooted in the spirit of the Hellenistic age which betrays a profound lack of confidence in the world as order. In a Christian-Gnostic sense the inversion of values, symbolized in the unnatural upside-down posture, means to restore things as they ought to be. This study is intended to contribute to the analysis of the phenomenon of rebellion.—G.W.M.

329. K. TREU, "Ein neuer Hermas-Papyrus," *VigChrist* 24 (1, '70) 34-39.

Berlin, Staatliche Museen, P.5104, acquired in the Fayum in 1877-81 and probably copied in the 5th century or later, contains the *Mandates* IV, 4, 4—V, 1, 2 and V, 1, 3-4. The text along with critical notes is presented.—D.J.H.

330. A. VERHEUL, "Du Sabbat au Jour du Seigneur," *Questions Liturgiques* 51 (1, '70) 3-27.

For a better understanding of the role of Sunday observance in Christian life, a historical survey of Sabbath and Sunday in the Bible and the patristic period is presented. In the OT the Sabbath moves from a day of rest and of worship to an object of juridical formalism against which the prophets reacted. The NT reflects the attitude of Jesus and the early Christians to the Sabbath and also contains the origin of Sunday in the "Day of the Lord," but it is in the patristic period that a theology of Sunday is elaborated: day of resurrection, first day of creation and eighth day of rest, and finally day of worship and rest.—G.W.M.

331. F. E. VOKES, "The Didache—Still Debated," *ChurchQuart* 3 (1, '70) 57-62.

A survey of recent views on the major problems connected with the *Didache*: the origin and date, the relation of the Two Ways in chaps. 1—6 to other versions of this moral teaching, the relationship to the NT writings, the purpose of the prayers in chaps. 9 and 10, and the problem of ministry in chaps. 11—13.—D.J.H.

Archaeology

332. B. BAGATTI, "Nuovi apporti archeologici al 'Dominus Flevit' (Oliveto)," *StudBibFrancLibAnn* 19 ('69) 194-236, plate 1.

The discoveries here described, which are connected with the Franciscan shrine, Dominus Flevit, are the result of work done by its Guardian, M. Tizzani, and concern the ancient monastery and some recently excavated tombs. At the end there is a brief description of some ruins and tombs which lie outside the Franciscan property.—J.J.C.

333. A. CAPASSO CAROLA, "Esami di frammenti di intonaci provenienti dalla grotta della Annunziata di Nazareth," *StudBibFrancLibAnn* 19 ('69) 168-193.

Twenty-six samples of plaster taken from the grotto of the Annunciation at Nazareth were sent in 1965 to Rome to be examined by the Central Institute of Restoration of the Public Ministry of Instruction. The results of the tests are given here, the samples being divided into seven groups. A dating of the items was difficult, if not impossible, one reason being that the organic matter of the straw in the mortar had almost completely disappeared.—J.J.C.

334. V. CORBO, "La basilica del S. Sepolcro a Gerusalemme. Rassegna archeologica delle strutture degli edifici nel 1969," *StudBibFrancLibAnn* 19 ('69) 65-144, plates I-II.

In the first part C reports on his excavations in the chapel of St. Mary Magdalene and in the Latin gallery. The second part presents the history and description of the entire basilica as known from excavations and soundings and from the advanced stage of reconstruction work.—J.J.C.

335. B. LIFSHITZ, "Notes d'épigraphie grecque," *RevBib* 76 (1, '69) 92-98; 77 (1, '70) 76-83, plates V-IX.

Suggestions and comments on inscriptions in the following categories: (1) Jewish epitaphs from Palestine, (2) Jewish inscriptions from the Bosphorus, (3) unpublished inscriptions from the Haifa museum, (4) painted inscriptions from a church near Hebron (including some NT texts), (5) two lead weights, and (6) a cursing tablet.

336. S. LOFFREDA, "Due tombe a Betania presso le Suore della Nigrizia," *StudBibFrancLibAnn* 19 ('69) 349-366.

In 1969 two tombs were excavated at Bethany, one of which seems to have been used in the Byzantine period. The other, which apparently was never disturbed or robbed, can be dated from its pottery as in use *ca.* 60 B.C.—A.D. 70.—J.J.C.

337. S. LOFFREDA, "Evoluzione d'un piatto-tegame secondo gli scavi di Cafarnaon," *StudBibFrancLibAnn* 19 ('69) 237-263.

At Capernaum six types of flat bowls were identified, and their evolution traced from the 1st to the 6th century A.D. Other material found in Galilee resembles these bowls which apparently were a product of that region. No similar bowls were found in central or southern Palestine or in Transjordan. The simultaneous existence of local ceramic centers has created a problem for archaeologists who divided them into two camps.—J.J.C.

338. S. LOFFREDA, "Scavi a Kafr Kanna. Rapporto preliminare," *StudBibFranc LibAnn* 19 ('69) 328-348.

From Mar. 20 to May 10, 1969, the author conducted excavations at Kafr Kanna, one of the possible sites of the Gospel Cana (Jn 2:1-11). The pottery has not yet been studied in detail but seems to belong to two groups: one is that of the Roman and Byzantine periods; the other medieval. In the part excavated no building or remains of the first Roman period were found.—J.J.C.

339. B. MAZAR, "The Excavations South and West of the Temple Mount in Jerusalem: The Herodian Period," *BibArch* 33 (2, '70) 47-60.

An illustrated survey of the excavations south and west of the Temple platform. The character of the area south of the platform in the Herodian period has been clarified. Of special interest here is a stone vessel fragment bearing the inscription *qorbān* alongside and upside-down from the carved depiction of two birds (cf. *MSh* 4:10 and Lev 12:8). A stone in the western wall beneath Robinson's Arch has Isa 66:14 inscribed in Hebrew; this is undoubtedly from the Byzantine period and possibly from the days of Julian the Apostate. The exploration of cisterns, reservoirs and other water installations hewn into the bedrock is proceeding.—D.J.H.

Judaism

340. S. BELKIN, "Levirate and Agnate Marriage in Rabbinic and Cognate Literature," *JewQuartRev* 60 (4, '70) 275-329.

The story of Tamar in Gen 38 suggests that the duty of a levir was only to raise a child for the deceased and that, if a brother-in-law failed to perform his duty, the obligation fell upon the father-in-law. Deut 25:5-6 makes no provision for the father-in-law and envisions that the levir will take the widow of the deceased as his wife. In Ruth the principle of levirate marriage is extended to agnate marriage; here the primary emphasis is placed on the preservation of the ancestral estate within the family.

According to the unanimous tannaitic tradition the child born of a levirate marriage is considered the son of the levir, and the levir is the heir of his deceased brother. Thus levirate marriage protected the childless widow and rehabilitated the family. Philo has no reference to levirate marriage, but he does make mention of agnate marriage. The school of Shammai maintained that a widow, while waiting, did not have the status of a married woman and so there was need of a *ma'āmār* or verbal agreement between the levir and the childless widow. The school of Hillel held that there was already a *zîqâ* or previous bond between the levir and the widow. With the introduction of the implemented act of *ma'āmār*, where levirate required a marriage agreement of declaration, the old concept of levirate was modified. By this time levirate marriage was motivated by the moral sentiment that the family should not disintegrate. With the

disappearance of the jubilee system there was no place for agnate marriage in Palestine, but Tob reveals that agnate marriage was practiced among Diaspora Jews. In fact, among Hellenistic Jews agnate marriage was customary while levirate marriage was not.—D.J.H.

341. A.-M. DENIS, "L'étude des pseudépigraphes. État actuel des instruments de travail," *NTStud* 16 (4, '70) 348-353.

The survey of work on Jewish pseudepigraphical writings of 250 B.C.—A.D. 150 is largely an annotated bibliography. One day it will be possible to study the Greek pseudepigrapha; the matter is less easy for the Syriac and still less easy for the Latin, and hardly possible for the Ethiopic, Armenian, Old Slavonic and Arabic writings.—J.J.C.

342. P. DE ROBERT, "Les Samaritains et le Nouveau Testament," *ÉtudThéolRel* 45 (2, '70) 179-184.

Recent years have seen a revival of interest in the Samaritans and the publication of several scholarly works about them. These writings are here briefly described and evaluated.—J.J.C.

- 343r. A. DÍEZ MACHO, *Neophyti* 1 [cf. §§ 14-1018r—1019r].

P. GRELOT, *RevBib* 77 (2, '70) 253-259.—Historians of Jewish thought and NT exegetes will find this volume a masterful work and will await impatiently the publication of 4 remaining volumes. Detailed comments on the various sections of the edition are presented. The distinction between the antiquity of a tradition and that of the Targumic texts might have been drawn more sharply. Also there is need for a more comprehensive study of the Aramaic of Neofiti I which would take into account the possible influence of Targum Onkelos, the scribal transmission, etc.—D.J.H.

344. A. DÍEZ MACHO, "Nuevos materiales para la historia de la transmisión del texto hebreo y arameo de la Biblia," *Augustinianum* 10 (1, '70) 5-41.

As a contribution to the history of the Babylonian Targum tradition, this article presents texts and descriptive introductions for a number of smaller Aramaic and Hebrew fragments from various sources.

345. J. A. EMERTON, "Were Greek Transliterations of the Hebrew Old Testament used by Jews before the Time of Origen?" *JournTheolStud* 21 (1, '70) 17-31.

"The conclusion of the present paper is negative. None of the rabbinical passages examined has been found to contain evidence for the use by Jews of texts of the Old Testament in the Hebrew language written in Greek letters." While the theory that such texts were used remains a possibility, the attempts by J. Halévy, L. Blau, J. Levy and M. Schwab to find support for it in the sayings of the rabbis have failed.—D.J.H.

346r. U. FRÜCHTEL, *Die kosmologischen Vorstellungen bei Philo von Alexandria. Ein Beitrag zur Geschichte der Genesisexegese*, Arbeiten zur Literatur und Geschichte des hellenistischen Judentums II (Leiden: Brill, 1968), x and 198 pp.

H.-F. WEISS, *BiblOr* 26 (5-6, '69) 407-409.—The author's view of Philo as a representative of Middle Platonism and at the same time a Jewish theologian who uses philosophical categories to interpret the OT is a fruitful contribution to the ongoing Philo debate. She might have taken more account of recent literature and developed more fully the relationships between Philo and the Gnostic and Alexandrian Jewish traditions.—D.J.H.

347. S. B. HOENIG, "The Sicarii in Masada—Glory or Infamy?" *Tradition* 11 (1, '70) 5-30.

The Sicarii (not to be confused with the Zealots) who committed suicide at Masada cannot be pictured as courageous patriots. They did not battle with the Romans; they only made plundering raids into neighboring territory to obtain food for themselves and to harass the Jewish inhabitants. For them Masada was an area for inactive defense and never a base for offensive warfare. They were led to commit suicide because they had adopted the Stoic principle of suicide and coupled this with their stress on the immortality of the soul. The Masada archaeological discoveries "do not establish any evidence for heroism or disprove that Masada was not occupied also later in the Byzantine period when the Scrolls may have been deposited."—D.J.H.

348. K. HRUBY, "La notion d'ordination dans la tradition juive," *MaisDieu* 102 ('70) 30-56.

A discussion of the Jewish notion of *s^emīkâ* in rabbinic and later literature with specific reference to issues such as the matter of succession, the conferring of ordination, the functions and qualities of those ordained, and the ceremony of ordination.

349. R. A. KRAFT, "Jewish and Greek Scriptures and Related Topics: Reports on Recent Discussions," *NTStud* 16 (4, '70) 384-396.

Report on an S.N.T.S. Frankfurt seminar, surveying not only the work and proposals of the seminar, but other projects and needs, especially lexicographical ones, in the fields of LXX, Philo, Josephus and the pseudepigrapha.

350. L. LANDMAN, "The Guilt-Offering of the Defiled Nazirite," *JewQuartRev* 60 (4, '70) 345-352.

The passage concerning the guilt-offering of a defiled Nazirite in *bNed* 9b has two obvious difficulties: Why did Simon the Just refuse to partake of guilt-offerings brought by defiled Nazirites? Why did he make an exception in the case of the shepherd of the south? The explanations previously offered—that

Simon was anti-ascetic, that he objected to vows made in haste, that he was against numerous Nazirites who accepted their vows for personal reasons—are unsatisfactory. It is obvious from the story that the shepherd had already started his Naziritic period before he saw his reflection in the water and took pride in his tresses. Simon objected to partaking of a sacrifice which meant that the Nazirite would have to assume a new and probably unwelcome period of abstention. The guilt-offering came to correct the path of the Nazirite and bring him once again to the true road to God, and this could be done only if the Nazirite accepted correction with religious fervor. In the case of the shepherd Simon was sure that he gladly accepted his additional Naziritic period.—D.J.H.

351. E. LEVINE, "Ancient Jewish Education: A Composite Picture," *AmBen Rev* 21 (2, '70) 240-253.

A survey of the main features of Jewish educational methods in the Talmudic period.

352. S. LUND, "An argument for further study of the paleography of codex Neofiti 1," *VetTest* 20 (1, '70) 56-64.

An independent examination of the MS has resulted in conclusions somewhat different from those drawn by M. F. Martin and A. Díez Macho. The first copyist annotated his own work and only his own work. It cannot be said with certainty yet whether the second copyist's hand is to be found not only in his own folios but also in a few instances in the folios of the first copyist; more likely the second copyist preferred to copy the text and allow others to annotate it. The third copyist not only annotated his own work but finished annotating that of the second copyist. He also wrote, in addition to the colophon in square script, the closing line of the MS in rabbinic script. It is not possible on paleographical grounds to argue for the unity of the MS on the assumption that three men worked together on it, and it is doubtful whether the year in which the MS was completed is hidden in the colophon.—D.J.H.

- 353r. B. J. MALINA, *The Palestinian Manna Tradition* [cf. *NTA* 3, p. 410].

J. C. H. LEBRAM, *VetTest* 20 (1, '70) 124-128.—As a detailed overview of the development of the Jewish tradition, this study is a careful and orderly work. One has the uneasy feeling that M read Jn 6:31-58 first and then plotted out the historical development of the manna tradition. Furthermore, in dealing with the Palestinian Targums he is concerned only with dating and disregards important matters such as tendency and historical background. Even here M has no right to describe as pre-Mishnaic the specific form of the tradition as it appears in Pseudo-Jonathan. Finally, the manna tradition is also found in Hellenistic Judaism and cannot be confined to Palestine.—D.J.H.

354. S. MEDALA, "Targumy do Pięcioksięgu w świetle najnowszych badań (Targumin ad Pentateuchum in luce recentium investigationum)," *Ruch BibLiturg* 22 (6, '69) 319-327.

This survey of recent literature on the Targums summarizes (1) discoveries

such as Neofiti I and improved methods of investigation (R. Bloch, G. Vermes, P. Grelot), as well as (2) research on the relevance of the Targums for NT exegesis (A. Díez Macho, R. LeDéaut, M. McNamara, P. Nickels, B. Malina, D. Muñoz León).—J.P.

355. J. NEUSNER, "Priestly Views of Yochanan ben Zakkai," *Kairos* 11 (4, '69) 306-312.

An analysis of stories about Yohanan ben Zakkai which may originally have derived from hostile priestly circles and were later on reshaped to suppress the original intent of the storytellers. The application of form-critical analysis to Talmudic materials should give a clearer notion of the historicity of rabbinic tales and should provide clearer awareness of the state of our knowledge about the rabbis and their sayings.—D.J.H.

356. J. NEUSNER, "Studies on the *Taqqanot* of Yavneh," *HarvTheolRev* 63 (2, '70) 183-198.

An analysis of the Yavneh ordinances of Yohanan ben Zakkai studied in order of the redaction of the documents in which they occur. "Most of the ordinances of Yavneh seem to me to have undergone very little development. The Day of Waving never varies from its first formulation, though it is added to the *lulav* decree. The *shofar* decree appears in one version only; the relevant *beraita* has nothing to do with it. The testimony, priestly blessing, New Moon testimony on the Sabbath, and proselyte's offering sayings—all likewise exist in one version only. Materials that seem relevant to them in fact relate in subject, never in form. In effect, these are all singletons. Only in the New Moon Testimony for Nisan and Tishri do we find a significant parallel. The Mishnah there contains Yohanan's decree, but suppresses his name, as I said.

"The form of the decrees, on the other hand, is generally constant. *When the Temple was destroyed* appears as superscription or in the body of the pericope in all but the proselyte's offering. Strikingly, the one place where *When the Temple* . . . is lacking is not a direct attribution to, or story about, Yohanan. It is rather a *reference* to something Yohanan had done. Otherwise, all Yavnean decrees are characterized by the inclusion of that single, unchanging formula."

- 357r. K. OTTE, *Das Sprachverständnis bei Philo von Alexandrien* [cf. *NTA* 13, p. 171; § 13-1079r].

T. BOMAN, *TheolLitZeit* 94 (10, '69) 767-768.—One has the impression that Otte has determined to convert Philo's vocabulary into Heidegger's terminology in order to compare the two thinkers, whereas it would have been far more fruitful to examine the Hebraic and Greek thought forms in Philo. Also, more attention might have been paid to language philosophers such as A. J. Ayer, G. Ryle and L. Wittgenstein.—D.J.H.

358. M. PHILONENKO, "Juda et Héraklès," *RevHistPhilRel* 50 (1, '70) 61-62.

The tendency to Judaize pagan motifs appears in the apocryphal Ps 151 found at Qumran which depicts David with some of the traits of Orpheus. Critics have

failed to notice that the *Testament of Judah* 2:2-7 ascribes to the patriarch certain exploits of Heracles.—J.J.C.

359. J. P. SCHÄFER, "Die Termini 'Heiliger Geist' und 'Geist der Prophetie' in den Targumim und das Verhältnis der Targumim zueinander," *VetTest* 20 (3, '70) 304-314.

Neofiti and the Fragment Targum always use the term "holy spirit" while Onkelos with one exception employs "spirit of prophecy." Targum Pseudo-Jonathan has both terms in approximately the same proportion, and so one cannot decide whether a Palestinian Targum has been modified by Onkelos or vice versa. The term "spirit of prophecy" has a limited and fixed context—the spirit which mediates prophetic gifts and is sent by God to men; its usage in Onkelos is closely connected to the biblical text. On the other hand, "holy spirit" has a wider range of meaning and frequently its use can only be understood when the Targumic passage is compared with its parallels in rabbinic literature. The Babylonian Talmud appears to have changed the term "holy spirit" into "Shekinah." If Onkelos was influenced by the Mishnah and Talmud as P. Kahle maintained, why did it not make the same substitution? This consideration suggests that Onkelos is not necessarily later than the Palestinian Targums.—D.J.H.

360. C. THOMA, "Jüdische Apokalyptik am Ende des ersten nachchristlichen Jahrhunderts. Religionsgeschichtliche Bemerkungen zur syrischen Baruchapokalypse und zum vierten Esrabuch," *Kairos* 11 (2, '69) 134-144.

An account of the historical and cultural situation of 4 *Ezra* and Syriac *Baruch* and of their central concern: lamentation, accusation and hope in the face of the destruction of Jerusalem.

361. C. THOMA, "Die Weltanschauung des Josephus Flavius. Dargestellt anhand seiner Schilderung des jüdischen Aufstandes gegen Rom (66—73 n. Chr.)," *Kairos* 11 (1, '69) 39-52.

An inquiry into the personal views of Josephus which examines successively his character and objectives, his concept of human and superhuman levels of action in the fall of the Temple, his imputation of guilt in the war to the radical resurgents, and his attempts to find a way out of the catastrophic situation. Two general conclusions emerge. (1) Most of Josephus' moralizing and the like is merely self-defense; his allegiances were shallow and varying. Consequently his works are of very limited value for Jewish or Christian apologetic arguments. (2) His fierce opposition to rivals such as the Jewish radical groups is uncompromising and betrays his salvation-historical, theologizing *Tendenz*. (3) His thought is also colored by Hellenism and by Jewish wisdom and apocalyptic traditions.—G.W.M.

362. L. WÄCHTER, "Astrologie und Schicksalsglaube im rabbinischen Judentum," *Kairos* 11 (3, '69) 181-200.

A survey of rabbinic attitudes toward astrology and fatalism. The influence of astrology increased noticeably in the first half of the 3rd century A.D. and continued on into the 5th century; it was stronger in Babylonian Judaism than in Palestinian.—D.J.H.

Dead Sea Scrolls

- 363r. J. M. ALLEGRO, *Qumrân Cave 4, I* (4Q158-4Q186) [cf. *NTA* 13, p. 408].

J. STRUGNELL, "Notes en marge du volume V des 'Discoveries in the Judaean Desert of Jordan,'" *RevQum* 7 (2, '70) 163-276.—Unfortunately the transcriptions abound in mistakes, the translations in errors, and the commentaries in inconsistencies. Many good joinings between fragments have not been made, and the quality of the plates is poor. Although the previous publication of many texts has occasioned many learned discussions, the editor notes even the most certain corrections only rarely and provides no bibliography. The major part of the review discusses each text in detail: the MS is described; the transcriptions are corrected; remarks on the translations and commentaries are presented.—D.J.H.

364. V. J. ALMIÑANA LLORET, "Proximidad de los tiempos escatológicos y sus signos según los escritos de Qumrán," *EstEcl* 45 (173, '70) 153-172.

The Qumran writings are thoroughly impregnated with the biblical tradition, the prophetic visions of the end, the description of the final conflict between Belial and God, etc. The community believed that it was living in the final age of the world and that God's eschatological visitation would take place in its day. This all-prevailing eschatological expectation prepared the way for the coming of Christ whose own eschatology corrected and complemented that of the group. Thus one may say that the people of the scrolls played an important role in salvation-history and that they formed a bridge between the OT and the NT.—J.J.C.

365. H. BARDTKE, "Qumran-Probleme in der Sicht einiger neuerer Publikationen," *TheolLitZeit* 95 (1, '70) 1-20.

A critical bulletin of recent works on the Dead Sea Scrolls.

366. M. M. BRAYER, "Psychosomatics, Hermetic Medicine, and Dream Interpretation in the Qumran Literature (Psychological and Exegetical Considerations)," *JewQuartRev* 60 (2, '69) 112-127; 60 (3, '70) 213-230.

The Qumranites, Essenes and Therapeutae belonged to a sub-culture which was dedicated to the ideals of Israel in a hermetic-apocalyptic sense, which engaged in mystical and popular medicine and which crystallized on a compound foundation of Judaism and Persian and Greek beliefs. The emphasis on healing

body and soul as well as the reliance on dreams in the Qumran literature and the comparable historical sources of the Second Commonwealth "point to an ob-
sessional contemplative life and mystical preoccupation with popular medicine,
apotropaic and occult symbolism, and metaphysical beliefs in cosmic transcen-
dental magic and astral, supernormal phenomena."—D.J.H.

367. F. F. BRUCE, "Holy Spirit in the Qumran Texts," *AnnLeedsUnivOrSoc* 6
('66-'68) 49-55.

Though "holy spirit" is extremely rare in the OT, it is remarkable how much
the concept is developed in both the NT and the Qumran texts. The latter pro-
vide a background for certain NT usages. Parallels are discussed under a
variety of functions assigned to the holy spirit (the term better left uncapitalized
in the scrolls).—G.W.M.

368. C. DANIEL, " 'Faux Prophètes': surnom des Esséniens dans le Sermon sur
la Montagne," *RevQum* 7 (1, '69) 45-79.

Mt 7:22 suggests false prophets were numerous and Acts 13:6-8, by naming
one, that they were contemporary with Christ, like other groups, scribes, pub-
licans, pagans (Mt 5:20, 46, 47; 6:32). Josephus and rabbinic sources show that
Pharisees regarded prophecy as ending with Haggai, Malachi and Zechariah
and the canon of Scripture as closed. They did not therefore claim to prophesy
and Christ in any case applied to them another term, "hypocrites." The
prophet-like experience of John Hyrcanus as a high priest, and Jn 11:51 are
insufficient to show that the Sadducees, regarded as the group centering on the
high priest, claimed to have prophets among them. If Samaritans had been meant,
Matthew would have said so.

Some exegetes identify the false prophets with Zealots who indeed included a
number of prophets, reported by Josephus and Acts, e.g. Theudas and other
numerous "impostors and charlatans." But Josephus distinguishes these latter
from the Zealots, although reporting their association at one time, suggesting by
his references that they became one group only after 60. It is true that Zealot
false prophets multiplied during the siege of Jerusalem, but these were not
contemporary with Christ (Mt 7:15-20).

Essenes included prophets among their members, as is quite clear from
Josephus (e.g. *War* 2, 159; *Ant.* 15, 373-379), Philo, Hippolytus, Porphyry,
Cyril of Alexandria and Epiphanius, and prophecy was a marked and prevalent
characteristic of all their groups.

Christ's words cannot apply to Zealots whose prophets appeared later than
his ministry and as individuals; Zealots did not look like sheep, and are called
"brigands" in the NT. Healing (Mt 7:22) was not practiced by Zealots but was
by Essenes, who are the only possibility left. The Qumran sect called them-
selves among other things "seers" (1QH ii, 14 f.; 1QM xi, 7 f.) and "seers of
truth" (CD ii, 11-13), while their adversaries are called "seers of falsehood."
The OT shows that seer means prophet. A. Hilgenfeld is followed in deriving

essaïos from *ḥōzēh* (Heb.) or better *ḥāzōyā'* (Aram.); *essēnos* may derive from *ḥezwānā'* (Aram.), seer or visionary. A number of prophetic (or "apocalyptic") books such as *1 Enoch*, *Jubilees* and the *Testaments of the Twelve Patriarchs* are almost certainly Essene and the Scrolls contain passages claiming to predict the future as well as others claiming to receive divine revelation. The seers condemned in the Syriac version of Rev 22:15 and in Jude 8 are Essenes. "Herodians" is a name given in the NT to Essenes [cf. §§ 12-423; 12-871] and can be connected with men called "seers" in rabbinic writings. Sheep's clothing connects both with prophets and with the white garments of the Essenes.—A.R.C.L.

369. G. R. DRIVER, "Myths of Qumran," *AnnLeedsUnivOrSoc* 6 ('66-'68) 23-48.

(1) Among the myths connected with the scrolls is the identification of the "scriptorium"; identifying this as a myth removes the last apparent link between the scrolls and the Qumran "monastery." (2) R. de Vaux's objections [cf. §§ 11-519r; 11-897r; 11-1217r] to dating the scrolls to the 1st century A.D. are dealt with. (3) A list of corrigenda to the author's *The Judaean Scrolls* (1965). (4) Refutation of S. Zeitlin's translation of 1QS x, 3-4 and 6. (5) Several unnoticed scroll parallels to early Christian and Jewish literature. (6) Suggestions for recovering the original text of Gen 49:1-27 and Num 24:17 with the aid of scroll passages.—G.W.M.

370r. J. A. FITZMYER, *The Genesis Apocryphon of Qumran Cave I* [cf. *NTA* 11, p. 284; § 12-728r].

E. Y. KUTSCHER, "The Genesis Apocryphon of Qumran Cave I," *Orientalia* 39 (1, '70) 178-183.—"There is no doubt that this is the 'near definitive' work on the Genesis Apocryphon and that it will serve as an excellent instrument of study and research." The reviewer's comments deal with numerous linguistic details and several broader issues: (1) the reduction of short vowels in open unstressed syllables can be dated to the 3rd century B.C. or earlier; (2) the influence of Eastern upon Western Aramaic requires a thorough study; (3) F regards as Hebraisms several words which do not belong in this category.—G.W.M.

371. I. GEMÉS, "Aliança no Documento de Damasco e na Epístola aos Hebreus. Uma contribuição à questão: Qumrân e as origens do Cristianismo," *RevistCultBib* 6 (12-13, '69) 28-68.

An analysis of the text of CD with special reference to the use of the expression *berît haḥādāšâ* and a parallel study on the use of *diathēkē* in Heb. Similarities and dissimilarities are noted.

372. J. E. GROH, "The Qumran Meal and the Last Supper," *ConcTheolMon* 41 (5, '70) 279-295.

The meal mentioned in 1QSa ii, 18-21 was a once-a-year event commemorating the Passover. This is shown by the paucity of animal bones found and the

description of the feast where the word *tîrôš* is used for wine. It can be seen from the calendar used by the sectarians that Jn's meal account is influenced by their customs. The Qumran meal can be termed sacramental if it was considered as a way in which God invaded the lives of men with his saving power. The Last Supper and the Qumran meal are related through their common dependence on the Passover. The differences between the two are more important than the similarities: Jesus was not a priest; the apostles were not seated according to a strict order; the Gospel accounts do not mention specifically wine when the blessing of the cup is narrated. Jesus Christ is the decisive element in the Lord's Supper; this has no parallel in the Qumran meal.—J.O'R.

373. F.-J. HELFMEYER, "'Gott nachfolgen' in den Qumrantexten," *RevQum* 7 (1, '69) 81-104.

To "follow after" God is contrasted with following one's own heart or *yēšer*. The follower must turn from following what he sees and desires to follow God's will, i.e. practice loyalty, concord, modesty, justice, right and covenant love. Later members follow after those already members and acknowledge the righteousness of these righteous and the godlessness of the godless. Probably the earliest members are the priests (sons of Zadok) who found "the sanctuary of the penitent whom God has forgiven" (CD v, 6). To follow after the *šw* is in CD iv, 19 to follow the Scoffer. Sectarians are warned constantly and earnestly against turning away from following God which incurs the curse pronounced in the initiation ceremony (1QS ii, 16 f.). The literary category and *Sitz im Leben* of such passages appear to be in a list of rules for the sect, perhaps originally for the Zadokites, for whom it served as "office instructions," or as basis for instruction of novices and members; hence also in initiation or covenant-renewal.—A.R.C.L.

374. S. LAMBERIGTS, "Le sens de Qdwšym dans les textes de Qumrân," *Eph TheolLouv* 46 (1, '70) 24-39.

The passages containing the word *qdwšym* are set forth, then discussed in detail; the word indicates angels most often, but also frequently the members of the Qumran sect. CD xx, 8 offers a special difficulty since interpreters disagree sharply on the meaning. After setting forth the arguments on either side, the conclusion is reached that the word here refers both to the priests, who are the liturgical ministers of the divine curse, and to the angels as heavenly witnesses at the liturgy.—G.W.M.

375. S. Lowy, "Some Aspects of Normative and Sectarian Interpretation of the Scriptures (The Contribution of the Judean Scrolls towards Systematization)," *AnnLeedsUnivOrSoc* 6 ('66-'68) 98-163.

The purpose of this article is to suggest a basis for the general classification of interpretation in the various schools of exegesis. Despite the shortcomings of previous attempts at classification, one may still propose a system, based on a

fundamental distinction between rabbinic and literalist tendencies: (1) normative or rabbinic (based on the incorporation of oral traditions into the exegesis), (2) literalist and (3) allegorical. Behind these lie distinctive exegetical traditions and indeed a threefold recensional tradition in the transmission of the Pentateuch itself. Samaritanism provides an example of the influence of textual tradition on interpretation, as a number of detailed exegeses illustrate. The Dead Sea Scrolls sect presents a special problem for classification because it seems to have accepted all the existing textual traditions and shows a stringent literalist type of halakic exegesis as well as a free "prophetic" style of interpretation akin to that of the allegorist school.—G.W.M.

376. J. MURPHY-O'CONNOR, "An Essene Missionary Document? CD II, 14-VI, 1," *RevBib* 77 (2, '70) 201-229.

The hypothesis that CD ii, 14—vi, 1 is a missionary document emanating from the *šby yśr'l* (which can be understood typologically or literally) and addressed to uncommitted outsiders permits us to give all the elements in the text their true value. The following structure can be discerned: introductory invitation (ii, 14-17), God's attitude toward men revealed through history (ii, 18—iii, 12), the privileged remnant (iii, 12b-17), the community of the new covenant (iii, 18—iv, 9a), promise and warning (iv, 9b-12a), current orthodoxy as a snare of Belial (iv, 12b—v, 14a), and final warning (v, 14b—vi, 1). In this light the text appears as a tightly articulated document composed with considerable psychological finesse. The addressees' complacency is undermined by the condemnation of selfishness implicit in the historical survey and by the emphasis on obedience to the revealed will of God. They are then confronted with a group claiming to preserve the authentic interpretation of God's will and willing to justify that claim by an appeal to prophecy and genealogical lists. The eschatological significance of membership in the group is stressed, and the possibility of participation is held out. The author then shows that Belial can make men think that evil is actually God's will and that the orthodox share in the selfishness previously condemned in the historical survey. Already committed to condemning selfishness, the addressees are urged to ponder the fate awaiting those who refuse to see. The two introductions, one historical (i, 1—ii, 1) and the other theological (ii, 2-13), are concerned with those who have entered the covenant and have not persevered. While the missionary document avoided antagonizing prospective converts, more than half of the historical introduction is a bitterly savage critique of apostates while the second introduction clarifies certain theological problems arising out of the community's history.—D.J.H.

377. J. OUELLETTE, "Variantes qumrâniennes du Livre des Psaumes," *RevQum* 7 (1, '69) 105-123.

A list of the readings of all variants from the MT in the Qumran MSS of canonical Psalms so far available; introduction, sources, orthographic variants, list of variants, brief bibliographical supplement.—A.R.C.L.

378. E. SLOMOVIC, "Toward an Understanding of the Exegesis in the Dead Sea Scrolls," *RevQum* 7 (1, '69) 3-15.

There are three principles of rabbinic exegesis: the Torah contains all valid and relevant knowledge; it is independent of time and space; it is interpreted by devices and rules of different date. Scholars differ as to whether the Scrolls' authors' midrash pesher is closely related to rabbinic exegesis, to biblical exegesis (e.g. Daniel) which emphasizes the typological-revelatory aspect, or combines both. S believes "that the *midrash pesher* is more than a revelatory interpretation of the text, inasmuch as in addition to the prevalence of Biblical hermeneutics one can easily discern methods of interpretation used by the exegete of the Scrolls which are an integral part of the rabbinic *midrash*." The "paper attempts . . . to emphasize and to illustrate the '*midrashic*' character of the *midrash pesher* by bringing to the fore some examples of hermeneutic rules employed by the exegete which to my knowledge have not heretofore been discussed." These rules are (1) *Gezerah shawah*, the explanation of one biblical passage by another. In method "often only one part of the Biblical verse is quoted, while the *derash* may be based on the verse as a whole, or even on the preceding or succeeding verses." Illustrations from 4Q Florilegium, 11Q Melch and CD x, 17 f. are given. (2) *Zekher ledaver*. It is claimed "that the author arranged the laws in groupings which correspond to the words contained in a certain Biblical verse which he uses as mnemonic aids similar to the rabbinic *zekher ledaver* and *siman*." The former is often used by the rabbis not as a basis for but as a reminder of a certain law, the relation lying only in a similar word or phrase. "The SMN is mostly composed of a series of words in a sentence often lacking any meaning, which have some relation to the following dicta in the talmudic text." This is used in CD xi, 9-13; x, 19—xi, 6. (3) The *Asmakhta*, "defined by J. M. Guttman as an establishment of a correlation between the *derash* and the Biblical text which serves as its support. The exegete reduces the text to its basic ingredients and then professes to find a parallel between the very words of the text and the many components of the *derash*." This is employed in 1QpHab viii, 3-13. The Scrolls exegete does not specify his methods so the paper contains an element of speculation; but the covenanters' preoccupation in expounding the biblical text strongly suggests he used the known exegetical processes.—A.R.C.L.

379. S. H. STECKOLL, "Marginal Notes on the Qumran Excavations," *RevQum* 7 (1, '69) 33-44.

R. de Vaux's postscript to M. Delcor, "Le Temple d'Onias en Égypte," *RevBib* 75 (2, '68) 188-205 disagrees with the present author on fact and interpretation regarding connections between the Temple of Onias and Qumran [*RevQum* 6 (1, '67) 55-69]. Reconstruction of the community center was not carried out by the United States Agency for International Development but financed by them and executed by the Jordanian Government Department of Antiquities. A British expert loaned to the latter, T. Zavislock, believed that cistern cracks were not due to earthquake (reported by me, *op. cit.*, p. 69, n. 2)

but to faulty construction, and the cisterns were abandoned by the community. Zavislock "also determined that the 'pillars' in loci 77 and 86, 89" did not "support the roof, but had other purposes." In fact they "were never really pillars," as suggested by de Vaux. Photographs at the Jordanian Government Department of Antiquities show no evidence of earthquake fissure (de Vaux, *RevBib* 63 [4, '56] facing p. 576). There is therefore no evidence of interruption of occupation. Dr. Plenderleith (formerly Keeper of the Research Laboratory, British Museum) "never examined any ink for P. de Vaux," who "wrote that dry ink from an inkwell 'was sent to the British Museum. . . . The answer . . . came that the ink of the manuscript was of the same composition as that in the inkwell.'" Plenderleith thought it would be impossible to determine that the inks on the scrolls and in the bottles were identical. He examined 12 inscribed fragments sent him by the late Professor Sukenik and a collection of fragments stuck together in wads from L. Harding to whom Plenderleith sent results of examination of ink residue from an inkwell, without reference to any parchment. De Vaux thought burial of animal bones in jars at Leontopolis and in pots at Qumran revealed different motivation. I discounted the importance of containers, and concluded the bones were remains of sacrifice, probably of the consecration of a temple. De Vaux's main cemetery with minor cemeteries north and south of it are in reality one cemetery, as revealed by my excavations and air photograph (figure and plate). The circle of stones in locus 77, suggested by me as the place for the Debir, de Vaux believes to be a reservation for the head of the community, but without evidence or probability. Much misunderstanding has been caused by calling the community monastic. 1QSa i, 9-11 and female skeletons in the cemetery show this to be false. An article in preparation will give evidence for the Qumran community surviving until shortly after A.D. 70, but nothing is known about their fate. Survivors are unlikely, *pace* de Vaux, to have become Christians.—A.R.C.L.

380. D. W. THOMAS, "The Dead Sea Scrolls: What may we Believe?" *Ann LeedsUnivOrSoc* 6 ('66-'68) 7-20.

In view of the uncertainties in the interpretation of Qumran and the scrolls, the now widely accepted dogmatic pattern of interpretation should not be allowed to establish itself. The interconnection between the scrolls and the buildings at Qumran is not yet proved, and therefore existence of a "Qumran sect" is still *sub judice*. The principal figures mentioned in the scrolls have not been certainly identified, nor are the dates of writing, copying or depositing of the documents certainly known. On the other hand, the relative antiquity and the value of the OT scrolls is established, and the similarities and differences between the scrolls and the NT have been recognized. The documents are chiefly valuable for filling in NT background.—G.W.M.

381. J. C. TREVER, "1 Q Dan^a, the latest of the Qumran Manuscripts," *RevQum* 7 (2, '70) 277-286.

1QDan^a, probably the latest of the Qumran formal scripts, is clearly similar

to the *Song of the Sabbath Sacrifices* found in the debris of the Zealots' last stand at Masada in A.D. 73. Since the absolute terminus for the Masada fragment is fixed by archaeology, the same date becomes the *terminus ante quem* for 1QDan^a and Cave I at Qumran. To date 1QS and 1QpHab in the period of A.D. 46-73, as C. Roth and G. R. Driver do, is unthinkable paleographically.—D.J.H.

382. G. VERMES, "The Qumran Interpretation of Scripture in its Historical Setting," *AnnLeedsUnivOrSoc* 6 ('66-'68) 84-97.

Both the halakic and the pesher types of biblical interpretation at Qumran are examined, chiefly by way of examples. The main contribution of Qumran interpretation is that it has led the way to the discovery of a single interpretative tradition in intertestamental Judaism going back into pre-sectarian times. This tradition was adopted and modified by the Pharisees, the Qumran sectaries and the Jewish Christians. Because they have a common basis, these schools of exegesis cannot properly be understood independently of each other.—G.W.M.

383r. P. VON DER OSTEN-SACKEN, *Gott und Belial* [cf. *NTA* 13, p. 287].

H. W. HUPPENBAUER, *RevQum* 7 (2, '70) 293-296.—The volume contains an enormous amount of material which is admirably presented. Some questions do remain: Is the restoration *bly'l* at the beginning of 1QM i, 5 correct? Why does Belial never appear in the same units of tradition as the Prince of Lights or the Angel of Darkness? Why is CD treated as a literary unit? The author's sketch for the development of Qumran dualism is governed by a linear conception of history which cannot be applied to pre-Christian Judaism and does not take Jewish apocalyptic literature sufficiently into account.—D.J.H.

384. P. WERNBERG-MØLLER, "The Nature of the *YAHAD* according to the *Manual of Discipline* and Related Documents," *AnnLeedsUnivOrSoc* 6 ('66-'68) 56-81.

The Qumran group is often wrongly regarded as a sort of unique monastic community. It is more likely that the *Manual of Discipline* provided guidance for many groups similar, as S. Lieberman and C. Rabin have suggested, to the *ḥābûrôt*. Here a succession of contexts in the *Manual* and in particular a study of the use of *yahad* show that the word does not designate a closed group of devotees living together in one place.—G.W.M.

385. J. WORRELL, "'šh: 'Counsel' or 'council' at Qumran?" *VetTest* 20 (1, '70) 65-74.

While there are numerous instances in which the context demands a rendering of "counsel" for 'šh with the semantic value familiar from biblical usage, there are also strong indications that it approached the status of a technical term for one of the sect's most integral functions—the mutual deliberative counsel of those learned in Scripture and in the sect's own doctrines. Since the term refers to participation in a prescribed activity rather than in an ordered institution, the rendering as "counsel" is generally to be preferred. But as with everything at

Qumran the term underwent an intense particularization within the sectarian consciousness to the point of approaching an institution.—D.J.H.

Dead Sea Scrolls, cf. §§ 15-54; 15-229.

Gnosticism

386. U. BIANCHI, "Gnostizismus und Anthropologie," *Kairos* 11 (1, '69) 6-14.

The doctrine of the divine fallen soul which is reflected in the mysteries and may be called "mysteriosophy" is an important point of reference in the investigation of the origins of Gnosticism. The apocryphal Jewish *Life of Adam and Eve* provides a number of examples of the kind of mythological material used, when combined with Greek thought, in the Gnostic myths.—G.W.M.

387. G. GIUROVICH, "Bibliografia sullo Gnosticismo." *ScuolCatt* 97 (Suppl. 1, '70) 39*-54*.

A brief survey of older theories on the origin and nature of Gnosticism and a bibliography of significant works arranged chronologically from 1569 to 1967.

388. R. HAARDT, "'Die Abhandlung über die Auferstehung' des Codex Jung aus der Bibliothek gnostischer koptischer Schriften von Nag Hammadi," *Kairos* 11 (1, '69) 1-5.

New translation, with brief introduction, of the third tractate of Nag Hammadi Codex I. [To be continued.]

389. A. K. HELMBOLD, "The *Apocryphon of John*: A Case Study in Literary Criticism," *JournEvangTheolSoc* 13 (3, '70) 173-179.

A survey of literary-critical study on the *Apocryphon of John* illustrates the subjective nature of such criticism and how misleading it can be. (1) Critical scholars cannot agree on what is the basic document and exactly what steps produced the treatise in its present form. (2) The reasons given for considering various sections as later additions have all been somewhat subjective and have been met by opposing views. (3) There is no external evidence forthcoming to demonstrate the priority of the shorter text and consequently the supposed fact of editorial additions in the longer version.—D.J.H.

390. Y. JANSSENS, "L'Apocryphon de Jean," *Muséon* 83 (1-2, '70) 157-165.

An analysis of the Codex Berolinensis version of the work, comparing where appropriate with the Nag Hammadi versions, presented as a contribution to the interpretation of it. [To be continued.]

391. R. KASSER, "Bibliothèque gnostique VIII, IX. L'Évangile selon Philippe," *RevThéolPhil* 20 (1, '70) 12-35; (2, '70) 82-106. [Cf. § 14-736.]

Introduction, new French translation with some notes, with suggestions for a multiple source analysis and a new division into verses.

392r. M. L. PEEL, *The Epistle to Rheginos* [cf. *NTA* 14, p. 258].

R. McL. WILSON, *JournTheolStud* 21 (1, '70) 179-181.—While the book needs some detailed checking, its flaws should not be allowed to detract from its positive merits. "This is a real contribution to the study of a document which is of interest not only for the study of Gnosticism but also for the glimpses which it provides into early efforts to grapple with 'questions which lack their answer'. As Dr. Peel rightly says, the author's view of the resurrection body is 'a reasonably faithful interpretation of the Pauline view—more faithful, in fact, than that of many of the heresiologists of early Christendom!'"—D.J.H.

393. C. H. ROBERTS, "The Gospel of Thomas: Logion 30^A," *JournTheolStud* 21 (1, '70) 91-92.

M. Marcovich's proposal [§ 14-346] to read in line 3 [*treis*] *e[isin] theoi* yields sense and removes the intrusive numerical symbol. Less happy is the suggestion to read in line 5 [*ē dy*]ō in place of [*le*]gō; both paleography and sense demand that [*le*]gō be retained.—D.J.H.

394. K. RUDOLPH, "Gnosis und Gnostizismus. Nachträge," *TheolRund* 34 (4, '69) 358-361. [Cf. § 14-739.]

Brief corrections and supplements to the author's recent extensive survey of Gnostic research.

395. W. SCHMITHALS, "Das Verhältnis von Gnosis und Neuem Testament als methodisches Problem," *NTStud* 16 (4, '70) 373-383.

Report on an S.N.T.S. Frankfurt seminar. (1) As an example of methodology, 1 Cor 10:16b-17 is examined and found to be explained best against a background of a Jewish-Christian Gnosticism. (2) As for methodological presuppositions, one should try to be as open as possible, i.e. to assume that Gnosticism is relevant for the interpretation of NT passages. (3) A critique of H. Conzelmann's commentary on 1 Cor, in particular chap. 15, shows the necessity of working within a hermeneutical circle that does not exclude Gnosticism as a presupposition for exegesis.—G.W.M.

396. D. W. YOUNG, "The Milieu of Nag Hammadi: Some Historical Considerations," *VigChrist* 24 (2, '70) 127-137.

Amid the uncertainty regarding the milieu of the Nag Hammadi codices one can find an external control in the works of Shenoute, who was close, both geographically and chronologically, to the milieu in question. Several examples of Shenoute's relevance are given. (1) He shared with the *Gospel of Philip* an opposition to the notion that the body will not rise. (2) He knew the *Gospel of Thomas* or at least the tradition of Gospel sayings preserved in it. (3) He opposed the idea, notable in the latter work, that women cannot attain the kingdom without becoming male.—G.W.M.

BOOK NOTICES

INTRODUCTION

The Bible Reader. An Interfaith Interpretation. With notes from Catholic, Protestant and Jewish Traditions and references to Art, Literature, History and the Social Problems of Modern Man, ed. W. M. Abbott, S.J., A. Gilbert, R. L. Hunt and J. C. Swaim (New York: Bruce, 1969, cloth \$7.95, paper \$3.95; London: Chapman), xxiv and 995 pp. Indexed. LCN: 76-93545.

Especially prepared for those seeking a non-theological introduction to the Bible, this interfaith reader presents the most famous and influential passages of the OT and NT (generally in the RSV translation). Each book is given a brief introduction to orient the reader in time and subject matter, and each selection is accompanied by explanatory notes which emphasize the passage's historical importance or contemporary relevance. General articles on topics such as the rabbis and their literature, the Bible in English translation, etc., complete the volume.

F. F. BRUCE, *The English Bible. A History of Translations from the earliest English Versions to the New English Bible* (Rev. ed.; New York: Oxford University Press, 1970, \$6.95), xiv and 263 pp., illustrated. Indexed.

First published in 1961 [cf. *NTA* 5, p. 349], this history of English Bible translations has now been revised and enlarged to include material on the English Jerusalem Bible and a full chapter on the entire New English Bible.

E. C. COLWELL, *Studies in Methodology in Textual Criticism of the New Testament*, New Testament Tools and Studies, Vol. IX (Grand Rapids: Eerdmans, 1969, \$10.00; Leiden: Brill, 28 gld.), vii and 175 pp. Indexed.

The fruit of more than 30 years of concern with methodology in NT textual criticism, this collection of 11 essays first deals with genetic group relationships: method in grouping NT MSS [§ 2-494], in locating a newly-discovered MS, in establishing the nature of text-types, in establishing quantitative relationships between text-types (with E. W. Tune), and in the study of Gospel lectionaries along with an assessment of the genealogical method. Also discussed are method in classifying and evaluating variant readings (with E. W. Tune) [§ 9-458] and in evaluating scribal habits, a chronology for the letters *e*, *ē*, *l* and *p* in the Byzantine minuscule book hand, method in validating Byzantine date-colophons, and the significance of F. J. A. Hort for modern textual criticism.

R. H. GUNDRY, *A Survey of the New Testament* (Grand Rapids: Zondervan, 1970, \$6.95), xvi and 400 pp., illustrated, maps. Indexed. LCN: 78-106442.

Designed to involve the student in dialogue with the text, this introduction to NT study first deals with the political, cultural and religious antecedents of Christianity and then focuses on Jesus as seen both in the gospel tradition as a whole and in the individual Gospels. The development of the church is then traced through Acts, Paul's epistles and the remaining NT books. Each chapter is prefaced by questions to arouse interest and concluded by points for further discussion and bibliography. The theological and critical perspective of the textbook is described as evangelical and orthodox. The author is associate professor of biblical studies at Westmont College in Santa Barbara, Calif.

A. E. HARVEY, *The New English Bible. Companion to the New Testament* (New York: Oxford University Press and Cambridge University Press, 1970, \$9.95), viii and 850 pp., 25 text maps. Indexed.

Warden of St. Augustine's College in Canterbury, England, H has based his NT commentary on the *NEB* (2nd ed.) and designed his work to help a wide,

non-specialized audience. Composed to be read section by section with the new version, it attempts to outline the message of the original writers of the NT. Pertinent information from ancient history and Near Eastern background material is included. The *NEB* text is printed in heavy-set type, followed by a brief commentary in regular print. The book is published jointly by the Oxford and Cambridge University Presses.

G. HASENHÜTTL, *Gefährdet die moderne Exegese den Glauben?*, Reihe X (Graz—Cologne: Styria, 1970, paper 20 Ö. Sch. or DM 3), 54 pp.

The author, whose book on Bultmann has been previously noted [cf. *NTA* 8, p. 299] and who now teaches dogmatic theology at the University of Tübingen, addresses himself in this short popular presentation to questions posed by Christians uninitiated in modern biblical studies. Many, he notes, feel that their faith is threatened by contemporary exegesis. In refutation, he explains the concept of truth in Scripture and the real meaning of demythologizing or existential interpretation. He shows that these modern exegetical methods need not endanger faith, but actually can deepen and strengthen it.

Hermeneutica. Erebundel aangebied aan prof. dr. E. P. Groenewald by geleentheid van sy 65e verjaarsdag, 2 Junie 1970, ed. W. D. Jonker, J. H. Roberts and A. H. van Zyl (Pretoria: Kerk, 1970), 267 pp., photo.

A group of former students and colleagues have collaborated to honor Prof. E. P. Groenewald of Pretoria, South Africa, on the occasion of his 65th birthday with this *Festschrift*. All the articles are in Afrikaans and cover a wide spectrum of NT studies. Of particular interest to NT scholars are the essays on the relationship of the OT and the NT (A. H. van Zyl), Israel as a hermeneutic principle (F. C. Fensham), OT exegesis in Qumran and the NT (I. H. Eybers), semantics and NT exegesis (P. J. Du Plessis), interpretation of the Synoptics (A. B. Du Toit). Other themes which relate to NT are: Paul and salvation-history (J. H. Roberts), the Apocalypse (F. J. Botha), patristic exegesis (B. J. Marais), exegesis and dogmatics (W. D. Jonker). C. W. H. Boshoff contributes a brief biography and a list of G's writings.

G. KLEIN, *Ärgernisse. Konfrontationen mit dem Neuen Testament* (Munich: Kaiser, 1970, paper DM 15), 203 pp.

This collection of 12 essays by the professor of NT at the Evangelical Theology Faculty at the University of Münster contains 5 studies which appear in print for the first time. Some of the papers were first read on German radio programs, others printed in various publications. The author wishes to allay fears of some that contemporary Scripture studies are a threat to biblical faith. Although admittedly provocative and possibly causing "scandal," the writings are meant simply to lead the reader to the "scandal of the cross," the foundation of Christian belief. Some of the topics treated are miracles in the NT, Mk 10:13-16, 2 Pet and the canon, and the necessity of baptism.

A. LÄPPLE, *Die Entstehungsgeschichte der Bibel. Orientierungshilfen für Schriftlesung und Verkündigung* (Munich: Don Bosco, 1969, paper DM 10.80), 149 pp., maps, illustrated.

Intended for a wide audience, this brief popular presentation surveys recent developments in both OT and NT studies and attempts to overcome some uncritical, preconceived notions about the Bible which are prevalent among Christians. The book makes use of numerous charts, chronological tables and other useful diagrams. A brief section on NT apocryphal writings is appended.

E. LIPIŃSKI, *Essais sur la révélation et la Bible*, Lectio Divina 60 (Paris: Cerf, 1970, paper 16.50 F), 148 pp.

A collection of 9 articles published between 1963 and 1967 for general audiences in *Assemblées du Seigneur*, *Revue ecclésiastique de Liège* and *La Foi et le Temps*, these papers treat a variety of biblical topics: revelation and history, Scripture as Word of God, social dimensions of the Bible, word and bread in Scripture, the Emmaus incident, the multiplication of the loaves, the promised land and the suffering of the just man.

H. LUBSCZYK, *Die Einheit der Schrift. Viele Theologien—ein Bekenntnis*, Zur biblischen Hermeneutik (Stuttgart: Katholisches Bibelwerk, 1970, paper DM 6), 56 pp.

NT hermeneutics raises two major problems for the unity of Christian belief: (1) NT diversity of theology makes the normative value of Scripture questionable and (2) the application of the form-critical method sharply reduces the historical substance of Scripture. L's brief monograph tackles these basic problem areas and explains how various theologies in the Bible do not destroy unity of belief. The booklet appeared originally as an article in the E. Kleineidam *Festschrift, Sapienter Ordinare*, Erfurter Theologische Studien 24 (Leipzig: St. Benno, 1969).

Mélanges bibliques en hommage au R. P. Béda Rigaux, ed. A. Descamps and A. de Halleux (Gembloux: Duculot, 1970, 700 Bel. fr.), xxviii and 618 pp., 1 photo. Indexed.

To honor the distinguished NT professor and Pauline scholar at the University of Louvain, an international group of biblical scholars have published this *Festschrift* which contains 35 articles on numerous aspects of NT scholarship. The contributions which also represent different confessional backgrounds are written in English, French, German, Italian and Spanish. Articles are grouped thematically around themes from the Synoptics, the Johannine corpus, Acts, Paul, Apoc and NT general. A. Descamps presents a biography of R; a complete bibliography of his publications is appended. The volume ends with a *tabula gratulantium* composed of numerous individuals and organizations.

G. MÜLLER, *Botschaft und Situation. Theologische Informationen für die Gemeinde zum Gespräch um Bibel und Bekenntnis, Kirche und Theologie* (Stuttgart: Calwer, 1970, paper DM 19), 275 pp.

This work, designed for use in parish seminars or discussion groups but also suitable for use by pastors and religion teachers, contains 21 chapters on fundamental problems of modern theology. The biblical material includes discussion on the scriptural view of man, the imitation of Christ, and baptism in the NT. A brief glossary of theological words is included. M is at present professor of Evangelical theology at the University of Würzburg.

The New Bible Commentary Revised, ed. D. Guthrie, J. A. Motyer, A. M. Stibbs and D. J. Wiseman (Grand Rapids: Eerdmans, 1970, \$12.95), xv and 1310 pp. LCN: 71-111346.

Originally published in 1953, this distinctively Evangelical one-volume commentary has now been revised by an international team of collaborators. The volume contains 12 general articles in addition to commentaries on each of the 66 books of the Bible. Five of the former and 37 of the commentaries are entirely new contributions. All other material has been revised, most of it extensively. Among the contributors are G. W. Bromiley, F. F. Bruce, N. Hillyer, I. H. Marshall, R. P. Martin, L. Morris, R. E. Nixon and J. I. Packer.

New Testament Issues, ed. R. Batey, Harper Forum Books (New York: Harper & Row, 1970, paper \$3.95), 241 pp. LCN: 75-109079.

M. E. Marty, general editor of this paperback series, describes the purpose of this collection as an attempt to make scholarly articles on NT available to a wider audience especially of students. The 14 essays appeared earlier in journals but are collected here under four headings: NT interpretation, Jesus of Nazareth, the world of Paul and the world of John. The contributors are N. Perrin, R. Bultmann, S. Sandmel, F. W. Beare, A. M. Hunter, J. Jeremias, W. Pannenberg, O. Cullmann, H. Conzelmann, C. E. B. Cranfield, E. Schweizer, J. A. T. Robinson, R. E. Brown and J. L. Price.

The New Westminster Dictionary of the Bible, ed. H. S. Gehman (Philadelphia: Westminster, 1970, \$10.95), xi and 1027 pp., illustrated, maps. LCN: 69-10000.

The emeritus professor of OT literature at Princeton Theological Seminary has enlarged and completely revised what has been a standard reference volume since 1944. Both OT and NT are fully covered. There are over 5000 entries varying from one paragraph to several pages in length. Also offered are more than 450 illustrations, many prepared especially for this edition, and an appendix including 16 color maps from *The Westminster Historical Atlas to the Bible*. R. B. Wright has edited the illustrations.

H. SCHÜRMANN, *Die exegetische Seminararbeit. Arbeitsanweisungen für Seminarteilnehmer* (4th ed.; Leipzig: St. Benno, 1969), 16 pp.

This pamphlet, originally designed for participants in the NT seminar at the Philosophy-Theology Studium in Erfurt, has been frequently updated to provide students with practical suggestions on researching biblical topics. Useful reference books and bibliographical sources are listed together with a series of helpful hints on the composition and documentation of seminar papers.

Verborum Veritas. Festschrift für Gustav Stählin zum 70. Geburtstag, ed. O. Böcher and K. Haacker (Wuppertal: Brockhaus, 1970, DM 45), xii and 384 pp., photo.

On the occasion of the 70th birthday of the emeritus professor of NT at the University of Mainz, an international cross-section of 27 NT professors from 9 countries and 3 confessions have contributed articles to this volume. The articles are arranged according to 7 categories: Jesus, Synoptics, Acts, Paul, NT word studies, NT theology and the world of the NT. A bibliography of S's scholarly publications and a *tabula gratulatoria* are included.

Via Indirecta. Beiträge zur Vielstimmigkeit der christlichen Mitteilung, ed. G. Lange and W. Langer (Munich—Vienna: Schöningh, 1969, DM 28), xii and 375 pp., 3 plates.

Among 22 articles gathered together in honor of T. Kampmann on his 70th birthday, are several of interest to NT scholars and students: H. Schürmann on the overpowering of the old rules of style by the history of Christ, T. Ulrich on biblical metaphors and today's preaching, G. Stachel on kerygma and the problem of language, and P.-W. Scheele on the creation events as a basis of *via indirecta* catechesis (with special attention to Rom). Kampmann, the leading proponent of indirect catechetics, was a professor of catechetics at Paderborn and director of the *Hegge-Gemeinschaft*.

GOSPELS—ACTS

Auxiliary Studies in the Bible (Nashville, Tenn.: Abingdon, 1970, paper \$1.75 each), no pagination.

R. M. MONTGOMERY AND W. R. STEGNER, *Forms in the Gospels: I. The Pro-nouncement Story*.

R. M. MONTGOMERY, *The Two-Source Theory and the Synoptic Gospels*.

R. M. MONTGOMERY AND W. R. STEGNER, *Kerygma*.

These notebooks in typed format are designed as study-aids for college and seminary students. The method was organized by the Programmed Instruction Project of the Great Lakes Colleges Association and consists of sets of some 30 "frames" which include brief paragraphs of information followed by quizzes. The subject matter of the three works is evident from the titles.

J. BLIGH, *Christian Deuteronomy (Luke 9—18)*, Scripture for Meditation: 5 (Langley, Bucks.: St. Paul Publications, 1970, paper 12 s. 6 d.), 154 pp. Indexed.

Proceeding on the hypothesis that the Lukan travel narrative is intended to form a Christian counterpart to Moses' instructions in Deut, this collection of meditations matches consecutive passages from Deut and Lk to show how the spirit of Moses compares and contrasts with the spirit of Jesus. In each chapter the relevant OT and NT texts are presented, reflections are offered, and a prayer is added.

The Broadman Bible Commentary, ed. C. J. Allen *et al.*, Vol. 9: *Luke-John* (Nashville, Tenn.: Broadman, 1970, \$7.50), 376 pp. LCN: 78-93918.

This second NT volume in the series includes an introduction to Lk dealing with literary unity, authorship, sources, composition, and the characteristic motifs along with extensive commentary on the RSV text by M. O. Tolbert, professor of NT at New Orleans Baptist Seminary. W. E. Hill, dean and professor of NT interpretation at Southern Baptist Seminary in Louisville, begins his treatment of Jn by analyzing its historical setting, composition and significance and then presents a detailed commentary. The initial NT volume contained general articles as well as commentaries on Mt and Mk [cf. *NTA* 14, pp. 243-244].

O. CULLMANN, *Jesus und die Revolutionären seiner Zeit. Gottesdienst, Gesellschaft, Politik* (Tübingen: Mohr-Siebeck, 1970, paper DM 5.80), 82 pp. Indexed.

O. CULLMANN, *Jesus and the Revolutionaries*, trans. G. Putnam (New York—London: Harper & Row, 1970, \$3.95), xi and 84 pp. Indexed. LCN: 75-124710.

The notable interest in recent publications about Jesus' attitude toward the Zealot movement has encouraged C to publish this short investigation which grew out of a lecture given in 1969 at the Faculté Libre de Théologie Protestante, Paris. The author stresses the need to give a balanced exposition of this complicated question. He analyzes the similarities and dissimilarities between the Zealots and Jesus in connection with Temple worship, social reform and political agitation. Jesus' eschatological radicalism distinguishes him most significantly from characteristic Zealot traits. The English version contains an appendix by K. Kohler, "Who Were the Zealots?" which is a revised edition of an article first published in *The Jewish Encyclopedia* (1905).

J. D. M. DERRETT, *Law in the New Testament* (London: Darton, Longman & Todd, 1970), xlvii and 503 pp. Indexed.

This collection of 18 studies analyzes the concept of law as it is presented in the text of the NT. It considers the parables, passages and episodes in the life

and teaching of Jesus in which law figures. D, professor of Oriental laws in the University of London, states that his purpose is to interest lawyers in something theological and theologians in the structures of law in early Christian times. Five studies are completely new; most of the previously published articles (which have been revised) were abstracted for readers of *NTA* [cf. §§ 6-152; 6-153; 8-185; 8-578; 8-948; 8-1007; 9-566; 10-135; 10-533; 10-916; 12-581].

C. H. DODD, *The Founder of Christianity* (New York—London: Macmillan, 1970, \$5.95), vii and 181 pp. LCN: 73-90222.

The distinguished British NT scholar emphasizes the dependence of the early church on its remembered founder and examines the Gospels in an effort to draw a vivid and realistic picture of Jesus. After introductory remarks on the historical situation of the early church and on the documents themselves, D presents his view of Jesus under the following headings: personal traits, teacher, people of God, and messiah. Then the story of Jesus is traced in reference through his ministry in Galilee and Jerusalem to his death and resurrection. This volume represents a revision of the Sir D. Owen Evans Lectures given in 1954 at the University College of Wales at Aberystwyth.

A. EHRHARDT, *The Acts of the Apostles. Ten Lectures* (Manchester: Manchester University Press, 1970, 38 s.), vii and 139 pp. Bibliography. Indexed.

The volume contains 10 lectures presented by the late Bishop Fraser, Senior Lecturer in Ecclesiastical History at the University of Manchester, to an Extra-Mural class at the University. Among the topics treated are the time, tradition and canonization of Acts, Peter and the Twelve, Philip and the mission to Samaria, the rise and rule of James of Jerusalem, the church at Antioch, Paul and the Greeks, and Paul and the power of Rome.

P. GAECHTER, *Das Mädchen Marjam. Maria, wie sie lebte* (Innsbruck—Munich: Tyrolia, 1970, paper 58 Ö. Sch. or DM 8.50), 118 pp.

The emeritus professor of NT at the University of Innsbruck and author of a lengthy commentary on Mt [cf. *NTA* 8, p. 464] attempts in this popular study to sketch the life of Jesus' mother and to explain her role in salvation-history. G makes use of the sparse NT data on Mary but also widens his material by drawing upon information from the cultural and social history of ancient Israel.

L. GASTON, *No Stone on Another. Studies in the Significance of the Fall of Jerusalem in the Synoptic Gospels*, Supplements to NovTest, Vol. XXIII (Leiden: Brill, 1970, 82 gld.), xiv and 537 pp. Bibliography. Indexed.

Accepted in 1967 as a dissertation for the theological faculty of the University of Basel, this volume assesses the impact of Jerusalem's destruction in A.D. 70 on the composition of the Synoptic Gospels. After a lengthy form-critical analysis of Mk 13, G examines Jesus' sayings concerning the Temple against the background of his attitude (and that of the early church) toward cult in general. Since threats of Jerusalem's destruction appear chiefly in Lukan special material, G devotes much attention to the fall as a political event in Lk-Acts. A final chapter deals with the fall of Jerusalem and eschatology.

E. GÜTTGEMANNS, *Offene Fragen zur Formgeschichte des Evangeliums. Eine methodologische Skizze der Grundlagenproblematik der Form- und Redaktionsgeschichte*, Beiträge zur evangelischen Theologie, Band 54 (Munich: Kaiser, 1970, paper DM 24.80), 280 pp. Indexed.

Assistant for systematic theology in Bonn, G feels that classical form-criticism was built upon late-Romantic scholarship which is now out of date and that

concepts such as the setting-in-life and the sociological levels of early Christian communities, need to be brought into conjunction with recent work in the psychology and sociology of literature. The new hermeneutic should be enriched with the work of contemporary linguistics; redaction-critical analysis of the gospel form may also be enriched by examining its function as a *Gestalt*. A basic re-orientation and sophistication of critical literary exegesis is now called for, although for a while there will be many "open questions" concerning which directions should be followed.

Itala. Das neue Testament in altlateinischer Überlieferung, ed. A. Jülicher, Vol. II: *Marcus-Evangelium* (Rev. ed., Berlin: de Gruyter, 1970, paper DM 160), vii and 160 pp.

Since K. Aland completed the fourth volume of the Itala Gospel texts with the publication of Jn [cf. *NTA* 8, p. 289], the earlier published texts of the Synoptic Gospels have been thoroughly re-evaluated. Each reading in the Jülicher-Matzkow volumes has been checked twice against the Itala MSS and new readings have been added. For this volume on Mk, prepared by Aland's Institut für Neutestamentliche Forschung, P. Ferreira and H. Höfermann have contributed the major work of up-dating. The same technical format has been retained which is employed in large measure by the Vetus Latina Institut for the other NT books. Revised editions of Mt and Lk will appear in the near future.

Jesus and man's hope, I, ed. D. G. Buttrick, A Perspective Book (Pittsburgh: Pittsburgh Theological Seminary, 1970, cloth \$7.00, paper \$4.00), 273 pp.

This first volume of papers presented at the Pittsburgh Festival on the Gospels in April 1970 has been published as a special issue of *Perspective*. The eight essays are abstracted in this issue of *NTA*. X. Léon-Dufour writes on the redaction-history of Mt and literary criticism [§ 15-127] and G. Bornkamm examines Mt 18 and its relation to the sources of the Gospel [§ 15-146]. D. L. Dungan analyzes the hypothesis according to which Mk is an abridgement of Mt and Lk [§ 15-153], while J. M. Robinson studies the Gospel *Gattung* of Mk and Jn [§ 15-157]. J. A. Fitzmyer presents a paper on Markan priority and Q in Lk [§ 15-119] and C. H. Talbert one on redaction-critical quest for Luke the theologian [§ 15-178]. Papers by R. Schnackenburg on the origin of Jn [§ 15-196] and J. L. Martyn on source-criticism and *Religionsgeschichte* in Jn [§ 15-194] complete this part of the collection.

G. JOHNSTON, *The Spirit-Paraclete in the Gospel of John*, Society for New Testament Studies Monograph Series 12 (New York—London: Cambridge University Press, 1970, \$12.50), xii and 192 pp. Bibliography. Indexed. LCN: 72-98697.

In an effort to clarify the notions of spirit and paraclete in Jn, the author, professor of NT at McGill University in Montreal, has divided his work into two major sections: (1) a general survey of "spirit" in the Fourth Gospel discusses the meanings of the term itself, the terms "Spirit of God" and "spirit of Christ," the spirit-paraclete concept, the spirit in the church of the disciples, and the spirit as power for a messianic ministry; (2) a more detailed analysis first examines whether the spirit-paraclete sayings are truly Johannine, then surveys recent study on the paraclete and the "spirit of truth," studies the spirit-paraclete in the Johannine polemics and the presence of the spirit-paraclete in the church, and concludes with an evaluation of Johannine spirituality. Appendixes concerning the literary structure of Jn and the literary analysis of Jn 13—17 complete the volume.

J.-D. KAESTLI, *L'Eschatologie dans l'oeuvre de Luc. Ses caractéristiques et sa place dans le développement du Christianisme primitif*, Nouvelle série théologique No. 22 (Geneva: Labor & Fides, 1969), 118 pp. Bibliography.

This study of a young theologian which recently was awarded a special prize by the University of Geneva analyzes the principal Lukan eschatological texts and the place of Lk's eschatology in the history of the early church. Special consideration is given to Lk 9:27; 12:49-59; 16:16; 17:20—18:8; 19:11-27; 21:5-36; 22:14-38 and Acts 1:6-11; 2:17; 3:20-21; 10:42-43 and 17:30-31. The author also compares Paul's theology with Lk's and treats the latter's "early Catholicism." Taking note of other recent studies in redaction-history, K concludes that Lk interprets the gospel tradition in light of his theological and kerygmatic intent.

H. C. KEE, *Jesus in History. An Approach to the Study of the Gospels* (New York—Atlanta: Harcourt, Brace & World, 1970, paper \$3.95), viii and 280 pp. Indexed. LCN: 73-97266.

After sketching the history of the critical methods which have been applied to the Gospels, Kee examines the historical evidence about Jesus found in extra-biblical sources and explores the bearing of the Dead Sea Scrolls on the understanding of Jesus. The major part of the book contains an analysis of the Four Gospels and the primitive sources on which the Evangelists drew. A final chapter discusses the early church's attempts at filling in the gaps in the story of Jesus' life by means of the apocryphal gospels. In an appendix the Synoptic material is classified according to literary forms.

K. KERTELGE, *Die Wunder Jesu im Markusevangelium. Eine redaktionsgeschichtliche Untersuchung*, Studien zum Alten und Neuen Testament, Band XXIII (Munich: Kösel, 1970, paper DM 42), 232 pp. Bibliography. Indexed.

Professor of NT exegesis at the Theological Faculty of Trier, K presented this work as a *Habilitationsschrift* to the University of Münster in 1969 under the direction of J. Gnllka and W. Thüsing. The book contains a survey of present-day research on the miracle pericopes in Mk and a comparison of these miracles to the historical milieu of the Gospel author. Applying especially redaction-critical methods, K analyzes both structure and theological motifs in Mk's Gospel. First treated are the summary accounts in Mk 1:32-34; 3:7-12 and 6:53-56. Next individual pericopes in Mk 1—10 are treated in detail. The work concludes with general hermeneutical considerations on the topic and implications both for NT studies and fundamental theology.

M. KÜNZI, *Das Naherwartungslogion Matthäus 10,23. Geschichte seiner Auslegung*, Beiträge zur Geschichte der biblischen Exegese 9 (Tübingen: Mohr-Siebeck, 1970, cloth DM 42, paper 36), vii and 201 pp. Bibliography. Indexed.

In this slightly reworked dissertation originally presented to the University of Basel in 1967, K surveys the history of the interpretation of the logion Mt 10:23 from the earliest patristic period, through the Middle Ages and Reformation, into the contemporary period. In particular he confronts the question whether exegetes believed that Jesus expected a proximate coming of the kingdom of God and whether he was possibly in error on this point. K shows that the position popularized by A. Schweitzer occurred for the first time only in the 18th century with H. S. Reimarus. The result of this investigation proves that the logion must be read in connection with the salvation-history events of the resurrection and the sending of the Holy Spirit.

M. LEHMANN, *Synoptische Quellenanalyse und die Frage nach dem historischen Jesus. Kriterien der Jesusforschung untersucht in Auseinandersetzung mit Emanuel Hirschs Frühgeschichte des Evangeliums*, Beihefte zur ZeitNTWiss 38 (Berlin: de Gruyter, 1970, DM 42), xii and 218 pp. Bibliography. Indexed.

In explicit dialogue with the works of E. Hirsch, this volume first analyzes H's view of the sources and development of the Synoptic Gospels and his understanding of the miracles of Jesus. A second major section presents detailed critical analyses of Mk 4:1-34; 10:17-31 and Peter's denial in Mk 14 and Lk 22. The final part examines H's views on material attributable to Jesus in Q and in the *Sondergut* of Mt and Lk and evaluates the criteria applied to sayings of Jesus in recent research. The work was originally presented as a dissertation in 1968 at the Kirchliche Hochschule, Berlin.

Lire la Bible (Paris: Cerf, 1970).

20. A.-M. HUNTER, *Saint Jean. Témoin du Jésus de l'Histoire*, trans. M. Jossua (paper 15 F), 169 pp. Bibliography.

22. W. THÜSING, *La prière sacerdotale de Jésus (Jean, chapitre 17)*, trans. J. Burckel and F. Stoessel (paper 13.80 F), 145 pp. Bibliography.

Two recent volumes of the popular French series for the general reader are translations: Hunter's from his 1969 *According to John* [NTA 13, p. 269] and Thüsing's from the 1962 *Herrlichkeit und Einheit* [NTA 7, p. 139].

D. LÜHRMANN, *Die Redaktion der Logienquelle*, Wissenschaftliche Monographien zum Alten und Neuen Testament, Band 33 (Neukirchen-Vluyn: Neukirchener Verlag, 1969, cloth DM 27.80, paper 24.80), 138 pp. Bibliography. Indexed.

Originally presented as a *Habilitationsschrift* to the Theological Faculty of the University of Heidelberg in 1968, this study analyzes texts attributed to Q in an effort to isolate the major motifs and themes involved in the redaction of the source. The material is arranged under the following headings: Jesus and "this" generation, the community, and eschatology. A final chapter sets Q in the history of the early church and discusses its date, form and theology. An appendix sketches the further history of Q and treats *amēn legō hymin* as a halakic form in Mt.

T. E. POLLARD, *Johannine Christology and the Early Church*, Society for New Testament Studies Monograph Series 13 (New York—London: Cambridge University Press, 1970, \$17.50), xii and 359 pp. Bibliography. Indexed.

This volume is concerned with the interpretation of Johannine Christology in the ante-Nicene church and in the Arian controversy with particular emphasis on discerning how the Johannine distinctions between the divinity and humanity and between the Father and Son in the divine unity were maintained. A brief overview of Christology in Jn treats the Logos-concept in the Prologue, the Father-Son relationship, the divinity and humanity of Christ, and the mediator-concept; the major portion of the work traces these motifs through patristic literature. The author is professor of NT studies at Knox College, Dunedin, New Zealand.

J. REGUL, *Die antimarcionitischen Evangelienprologe*, Vetus Latina, Die Reste der altlateinischen Bibel, Aus der Geschichte der lateinischen Bibel 6 (Freiburg: Herder, 1969, paper DM 51.60), 276 pp. Indexed.

Originally presented as a dissertation for the Evangelical Theology Faculty of the University of Bonn in 1964 under the direction of W. Schneemelcher,

this work investigates the textual and historical tradition of three Gospel prologues found in certain Latin biblical MSS. Largely on the authority of D. De Bruyne these prologues have been usually identified as anti-Marcionite tractates from the 2nd century. R tests these assumptions against a study of the text-tradition of the prologues, their unity and the individual characteristics of the prefaces to Mk, Jn and Lk. The author concludes against De Bruyne that the prologues are not from one author, are not anti-Marcionite and cannot come from a period earlier than the 4th century.

R. SCHÄFER, *Jesus und der Gottesglaube. Ein christologischer Entwurf* (Tübingen: Mohr-Siebeck, 1970, DM 12), 162 pp. Bibliography. Indexed.

The author, Privatdozent for systematic theology at the University of Tübingen, addresses this work primarily not to specialists but to a wider audience. He attempts to show how Jesus' person, sayings and works can be properly understood only against the background of Jesus' faith in God. Chapter 2 discusses Jesus' attitude to the Law, his preaching of the kingdom, his new ethic and his personal concept of mission. The following chapter analyzes the NT transition to Christology. Finally, an outline about contemporary forms to belief in Jesus Christ is presented.

L. SCHENKE, *Le tombeau vide et l'annonce de la résurrection (Mc 16,1-8)*, trans. F. Grob (Paris: Cerf, 1970, paper 13,50 F), 123 pp. Bibliography.

This 1968 study by the NT assistant at the University of Mainz on Mk 16:1-8 and 15:42-47 has now been made available for French readers [cf. *NTA* 14, p. 112].

F. SCHNIDER AND W. STENGER, *Die Ostergeschichten der Evangelien*, Schriften zur Katechetik, Band XIII (Munich: Kösel, 1970, paper DM 11.80), 160 pp. Bibliography.

Specifically challenged by the problem of how to explain the resurrection narratives in present-day catechetical programs, the authors expose the literary forms and different theological viewpoints of the four Gospel accounts in light of form- and redaction-criticism. The work concludes with practical suggestions for religion classes on the secondary school level. Both authors are NT assistants at the University of Regensburg.

E. SCHWEIZER, *The Good News according to Mark*, trans. D. H. Madvig (Richmond: Knox, 1970, \$9.95), 396 pp. Indexed.

A translation of Schweizer's contribution to the German series *Das Neue Testament Deutsch* [cf. *NTA* 12, p. 138]. For its NT quotations the volume employs *Good News for Modern Man, The New Testament in Today's English*.

R. H. SMITH, *Acts*, Concordia Commentary (St. Louis: Concordia, 1970, \$5.00), 395 pp., 2 maps. Bibliography. Indexed. LCN: 70-98297.

To this on-going series designed chiefly for the non-specialist, S, assistant professor of NT exegesis at the Concordia Seminary, St. Louis, contributes his work on Acts. The volume contains, besides an introduction, the RSV text and a verse-by-verse analysis. A skeleton outline is also included.

M. J. SUGGS, *Wisdom, Christology, and Law in Matthew's Gospel* (Cambridge, Mass.: Harvard University Press, 1970, \$6.00), 132 pp. Indexed. LCN: 75-95930.

Attempting to analyze the figure of Wisdom in Mt and the tradition on which Mt relies, Suggs first seeks out traces of a Wisdom speculation in Q and notes

that here Jesus is seen merely as the greatest in the series of prophets inspired by Wisdom. In Mt, however, Jesus is identified as the Wisdom of God—not Wisdom's child but Wisdom incarnate. These conclusions are arrived at by means of detailed examination of relevant Gospel sayings. The author is professor of NT at Brite Divinity School, Texas Christian University.

V. TAYLOR, *New Testament Essays* (London: Epworth, 1970, 32 s.), vii and 146 pp., photo. Bibliography.

Ten essays composed by the late British NT scholar between 1926 and 1962 have been gathered into a single volume. Among the topics treated are the creative element in Jesus' thought, the NT origins of Holy Communion, the origin of the Markan passion sayings, the title "God" as applied to Jesus in the NT [§ 6-743], the order of Q, the original order of Q, the Son-of-Man sayings relating to the parousia, and Rom 3:25 f. The essays are prefaced by A. R. George's funeral tribute and an assessment of Taylor as a NT scholar by C. L. Mitton. A list of Taylor's published writings completes the volume.

C. TRESMONTANT, *L'enseignement de Ieschoua de Nazareth* (Paris: Seuil, 1970, paper 21 F), 272 pp.

In a series of 24 brief essays, T outlines the teaching of Jesus, attempting in the process to wean the reader from some of the sentimentality and naïveté that have over the years become tied up with the general reader's understanding of Jesus. The chapters cover a variety of facets of the Lord's teaching and his manner: healer, teacher, pity, peace, care, the state, morality, faith, election and selection, etc. Toward the end of the volume, T asks "Who is this Jesus?" and discusses the uniqueness and challenge of the messiah. The author's most recent volume was *Le problème de la Révélation* [NTA 14, p. 347].

The Trial of Jesus. Cambridge Studies in honour of C. F. D. Moule, ed. E. Bammel, Studies in Biblical Theology, Second Series 13 (Naperville, Ill.: Allenson, 1970, paper \$5.45), xiii and 177 pp. Indexed.

Fourteen essays by former students of the Lady Margaret's Professor of Divinity for his 60th birthday consider various aspects of Jesus' trial and related topics: P. Richardson on the Israel-idea in the passion narratives, E. Bammel on Jn 11:45-47, M. Barker on Jn 11:50, D. R. Catchpole on the historicity of the Sanhedrin trial, H. Merkel on Peter's curse, J. C. O'Neill on the charge of blasphemy at the Sanhedrin trial, J. E. Allen on Jn 18:31, H. W. Hoehner on why Pilate handed Jesus over to Antipas, J. Pobee on Mk 15:39, W. Horbury on Jesus' trial in Jewish tradition, G. W. MacRae on the *egō*-proclamation in Gnostic sources and R. Morgan on the nature, problems and sequels of historical research on Jesus' trial. Two further articles are included, one by J. Blinzler of Passau on the Jewish punishment of stoning in the NT period and one by E. Bammel on crucifixion as a punishment in Palestine.

U. WILCKENS, *Auferstehung. Das biblische Auferstehungszeugnis historisch untersucht und erklärt*, Themen der Theologie, Band 4 (Stuttgart—Berlin: Kreuz, 1970, DM 12.80), 173 pp. Bibliography.

Wilckens, since 1968 professor of NT at the University of Hamburg, attempts to clarify the key questions in the current discussion on the meaning of Jesus' resurrection. For this he elucidates what the oldest Christian witnesses meant by resurrection. Special attention is given to the Easter apparitions in the Gospels. This material in turn is discussed in terms of life and death in the OT, resurrection in Judaism, Jewish expectation about the resurrection of the messiah. The final section summarizes in systematic fashion the NT theological views on the topic.

W. WILKENS, *Zeichen und Werke. Ein Beitrag zur Theologie des 4. Evangeliums in Erzählungs- und Redestoff*, Abhandlungen zur Theologie des Alten und Neuen Testaments, Band 55 (Zürich: Zwingli, 1969, paper 22 Sw. fr.), 171 pp. Bibliography.

The principal concentration in this study is on the theological dimensions of the narrative passages and the speeches in the Fourth Gospel. W analyzes the use and meaning of *sēmeion* and *ergon* in Jn's Gospel and reaches conclusions which differ notably from those of R. Bultmann and E. Käsemann. On the one hand, the Johannine signs are seen not merely as *verba visibilia* but revelatory demonstrations of Jesus' divine *doxa*. On the other hand, the charge of "naïve docetism" in regard to the signs is rejected. Jesus' *erga* are described as indications of the ultimate source of his activity.

EPISTLES—APOCALYPSE

L'Apocalypse, Traduction oecuménique de la Bible (Paris: Les Bergers & les Mages and Cerf, 1970), 95 pp.

This new French translation of the Book of Revelation, the result of inter-denominational collaboration, appears simultaneously at two Paris publishers. An introduction of 21 pages discusses general questions of form, structure and themes. This is followed by the translation to which abundant non-technical footnotes are appended.

G. BORNKAMM, *Paulus*, Urban Bücher 119 (Rev. ed.; Stuttgart: Kohlhammer, 1970, paper DM 8.80), 260 pp. Bibliography. Indexed.

After an introductory chapter on the Pauline epistles and Acts as historical sources for a life of Paul, B sketches the apostle's career from his early training in Judaism through his missionary endeavors and death. The second major part of the volume examines the major themes of Paul's theology and, in particular, his view of man and the world, the salvation-event, the presence of salvation, and the relation between the future (eschatology) and the present (ethics). A chapter comparing the relation between Paul and Jesus and appendixes on the genuine and non-genuine Pauline writings, the literary-critical problems of 1 and 2 Cor, Phil and Rom, and Christology and justification conclude the volume.

O. HOFIUS, *Katapausis. Die Vorstellung vom endzeitlichen Ruheort im Hebräerbrief*, Wissenschaftliche Untersuchungen zum Neuen Testament 11 (Tübingen: Mohr-Siebeck, 1970, cloth DM 36, paper 30), ix and 281 pp. Bibliography. Indexed.

This doctoral dissertation was directed by J. Jeremias and presented to the University of Göttingen in 1969. It examines the background of Heb 3:7—4:13 and concludes that the idea of an eschatological "place of rest" (*katapausis*) described in these verses, as well as the related expectation of an eternal Sabbath celebration by God's people (Heb 4:9), does not derive from Gnostic views (contrary to the position of E. Käsemann), but originates in the eschatological and apocalyptic thinking of classical Judaism.

A. LÄPPLE, *Die Apokalypse nach Johannes. Ein Lebensbuch der Christenheit* (Munich: Don Bosco, 1966, DM 16.80), 220 pp. Bibliography.

After a 50-page introduction on the literary form, Jewish sources and OT inspiration for the last book of the Bible, the author provides a running commentary for all the major portions of Apoc. He stresses the scriptural resonances of the language and clarifies the imagery. The work concludes with a summary of Apoc's theology, especially its Christology.

H. A. MOELLERING AND V. A. BARTLING, *1 Timothy, 2 Timothy, Titus, Philemon*, Concordia Commentary (St. Louis: Concordia, 1970, \$5.00), 288 pp. Bibliography. LCN: 71-121107.

In this volume of the Concordia Commentary the Pastorals are analyzed by M, pastor at the Grace Lutheran Church, Palisades Park, N. J. The section on Phlm is handled by B, professor of NT at Concordia Seminary, St. Louis. The RSV text is reproduced in heavy print to which a popular verse-by-verse commentary is appended. Each letter has a short introduction and outline. Footnotes are normally omitted. The series wishes to produce a work which operates with the historic Protestant view.

P. TRUMMER, *Anastasis. Beitrag zur Auslegung und Auslegungsgeschichte von I Kor. 15 in der griechischen Kirche bis Theodoret*, Dissertationen der Universität Graz I (Vienna: Notring, 1970), x and 124 pp. Bibliography. Indexed.

This doctoral dissertation, reproduced by offset printing from a typed script, was directed by J. B. Bauer, F. Zehrer, and K. H. Schelkle, and was accepted at the University of Graz in 1966. It considers various aspects of resurrection theology in 1 Cor 15 in light of modern exegesis and the history of the chapter's interpretation in the Greek Fathers up to Theodoret. Special consideration is given to the statements "according to the scriptures" and "on the third day," and to problems connected with the resurrection appearances and the practice of being baptized on behalf of the dead. An index of Scripture texts and patristic authors is appended.

BIBLICAL THEOLOGY

Biblisches Forum (Stuttgart: Katholisches Bibelwerk).

4. J. MÜLLER, *Wozu noch Mission? Eine bibeltheologische Überlegung* (1969, paper DM 6.80), 86 pp. Bibliography.
6. W. KNÖRZER, *Reich Gottes. Traum—Hoffnung—Wirklichkeit* (1970, paper DM 9.50), 104 pp. Bibliography.

Müller's monograph assesses the radically altered situation of the church vis-à-vis a newly secularized world and then examines the NT data afresh for hints as to the church's mission in this new situation. He stresses the role of the church as service for peace, hope, etc. Knörzer's study re-examines the NT contrast between "world" and kingdom of God and points out that the Christian is enjoined to take the world seriously, which has implications, especially today, for revolution.

E. COLD, *Christus oder Was ist Auferstehung. Die grossen Symbole der Evangelien religionsvergleichend erklärt*, Widerstand 2 (Kronshagen: Morgenland, 1969, paper DM 18.80), 202 pp., 85 figs., 2 folding plates.

This illustrated book attempts to elucidate the meaning of Christ by dehistoricizing biblical symbols and comparing Jesus to the savior-heroes of other religions. Examples of similar myths are drawn from stories about Buddha, Heracles, Mithras and Dionysus. Brief essays by F. Pfister and A. Ehrhardt are included. The book is described by its author as a protest against ecclesiastical belief and a program for a new anthropology.

A. DONDEYNE ET AL., *Umstrittener Glaube. Vier Grundfragen*, trans. M. Lehne (Vienna—Basel: Herder, 1970, 115 Ö. Sch. or DM 18.50), 191 pp.

The lectures of four Belgian scholars delivered in Antwerp at Easter 1967 on four fundamental questions of contemporary Scripture studies were originally published in a Dutch edition, *Grondvragen van de gelovige mens*. A German

translation is now available. A. Dondeyne (Louvain) writes on God in the life of modern man; A. Vergote (Louvain) on faith and revelation; P. Van den Berghe (Ghent) on the gospel message and demythologizing; and J. Mouson (Malines) on the problem of the historical Jesus.

J. D. G. DUNN, *Baptism in the Holy Spirit. A Re-examination of the New Testament Teaching on the Gift of the Spirit in relation to Pentecostalism today*, Studies in Biblical Theology, Second Series 15 (Naperville, Ill.: Allenson, 1970, paper \$5.75), viii and 248 pp. Indexed.

Occasioned by the increasing interest in and influence of Pentecostalism over the past decade, this monograph first aims to show how baptism in the Spirit was understood from Jesus' time as an initiatory experience. There follows an investigation of Acts with its view that only by receiving the Spirit does one become a Christian, and the Pauline literature in which the distinction between water-baptism and Spirit-baptism is not so sharp. D feels that in Jn both Pentecostalist and sacramentalist have firmer ground to stand on, but not firm enough to bear the weight of their respective theologies. A final examination of Heb and 1 Pet confirms D's conclusions and supports the more restricted role he accords the sacrament of baptism. The book is a revision of his doctoral dissertation accepted by the University of Cambridge in 1968.

J. GNILKA, *Jesus Christus nach frühen Zeugnissen des Glaubens*, Biblische Handbibliothek, Band VIII (Munich: Kösel, 1970, DM 24.50), 180 pp. Indexed.

The author, professor of NT at the University of Münster, poses the question in this book how faith in Jesus was proclaimed to different communities in the early church. A plurality of formulas is noted, growing out of the church's desire to articulate creedal affirmations in the clearest language possible. Special emphasis is placed on 1 Cor 15:3-5, the titles *christos* and *kyrios*, and the pre-Gospel traditions embodied in the passion narratives and the sayings source. These are compared with Mk's Christology, and a concluding chapter attempts to synthesize the various strands of tradition.

Oecumenica. Annales de Recherche Oecuménique, 1970. *Évangile et sacrement*, ed. G. Gassmann & V. Vajta (Minneapolis: Augsburg, 1970, \$8.50; Paris: Cerf; Neuchâtel: Delachaux & Niestlé; Gütersloh: Mohn, DM 38), 277 pp.

In August of 1968 the Institute for Ecumenical Research in Strasbourg sponsored its Second International Ecumenical Seminar which took as its main theme "Gospel and Sacrament." The present volume gathers revised and expanded versions of the 10 major papers and appends brief summaries of the group discussions. Of interest for the NT field are K. Stendahl's paper on the NT background for the doctrine of the sacraments, J. Betz's essay on the NT structure of sacrament (with special emphasis on the Eucharist), and B. Reicke's study on gospel and sacrament in the 1st century.

F. PEERLINCK, *Rudolf Bultmann als Prediger. Verkündigung als Vollzug seiner Theologie. Kerygma und Mythos als Problem der Predigt*, Theologische Forschung 50 (Hamburg-Bergstedt: Reich, 1970, cloth DM 24.80, paper 20), 266 pp. Bibliography.

This doctoral dissertation presented to the Catholic University of Nijmegen is the work of a Belgian priest who publishes the study in German. It analyzes the sermons of R. Bultmann and compares them to the scientific theological writings of the Marburg scholar. The five sections of the work discuss in turn: B's sermon material, the structure of his sermons with stress on the choice of scriptural pericopes, preaching as speech about God, the relationship of sermon and theology and finally the contemporary importance of these sermons. Bultmann contributes the preface to this study.

R. SCHNACKENBURG AND F. J. SCHIERSE, *Wer war Jesus von Nazareth? Christologie in der Krise*, Das theologische Interview 9 (Düsseldorf: Patmos, 1970, paper DM 4.80), 93 pp.

This work is a further volume in the series of small paperbacks which record the confrontations of two exegetes in lively dialogue [cf. also *NTA* 14, p. 240]. The general topic in this discussion is the identity and mission of Jesus of Nazareth. In the course of the conversation various themes are touched upon, including soteriology, resurrection, Jesus' pre-existence, the parousia and the Son of Man.

A. SMITMANS, *Vom unterscheidend Christlichen. Grundhaltungen nach dem Neuen Testament* (Stuttgart: Katholisches Bibelwerk, 1970), 59 pp. Bibliography.

In this brief, partly devotional, analysis of what is characteristically Christian, S sees special values personified in Jesus. They are openness toward all men, obedience to the Father and poverty of life.

A. R. TIPPETT, *Church Growth and the Word of God. The Biblical Basis of the Church Growth Viewpoint* (Grand Rapids: Eerdmans, 1970, paper \$1.95), 82 pp. Indexed. LCN: 75-80877.

After 20 years at work in the Fiji Islands, the author assumed his position as professor of missionary anthropology at Fuller Seminary in Pasadena, Calif. He analyzes in this work the biblical basis for the concept of church growth, beginning with a discussion of the promises to Israel in the OT and concluding with a study of the messages to the church in the NT. The questions treated include such topics as the dynamics of church growth, problems of non-growth, the current situation of the church, and Christian hope.

H.-D. WENDLAND, *Ethik des Neuen Testaments. Eine Einführung*, Grundrisse zum Neuen Testament, NTD Ergänzungsreihe, Band 4 (Göttingen: Vandenhoeck & Ruprecht, 1970, paper DM 9.80), 134 pp. Bibliography. Indexed.

After delineating the presuppositions of early Christian ethics as faith in the revelation of God's will through Jesus, the existence of the church and proclamation of Christ, this work traces the progress of Christian moral teaching from Jesus' eschatological preaching through the post-Easter Jewish and Hellenistic Christian communities. In Paul the Christ-event is seen as the ground and goal of ethics while in Eph, the Pastorals and 1 Pet respectively the themes of the body of Christ, middle-class Christianity and Christ as the type of love and suffering are emphasized. Studies of works-righteousness in Jas, brotherly-love in Jn and the appeal to the second coming in Apoc are also presented. Underlying all the various ethical stances in the NT are the commandment of love, the critical attitude toward the world, the ecclesial dimension, and a relationship with eschatology.

THE WORLD OF THE NEW TESTAMENT

E. ARNOLD, *The Early Christians after the Death of the Apostles, Selected and Edited from all the Sources of the First Centuries* (Rifton, N.Y.: Plough, 1970, \$10.00), xii and 470 pp., illustrated. Bibliography. Indexed. LCN: 70-115839.

To commemorate the 50th anniversary of the Society of Brothers (the *Bruderkhof*), the editors of Plough Publishing House have translated this work of Arnold which first appeared in German in 1926. The author, who was a member

of this society inspired by Anabaptist communal households, collected thematically a group of sources from pagan and patristic writings and apocalyptic literature to show how the radical NT message of Jesus continued in post-apostolic times.

F. H. BORSCH, *The Christian and Gnostic Son of Man*, Studies in Biblical Theology, Second Series 14 (Naperville, Ill.: Allenson, 1970, paper \$4.50), xii and 130 pp. Indexed.

The author of *The Son of Man in Myth and History* [NTA 12, pp. 254-255] first examines the Son-of-Man sayings found in the Synoptics in the light of source-, form- and redaction-criticism and then turns to the use of the term in the other NT writings and in Christian literature until approximately the middle of the 2nd century. A lengthy concluding chapter surveys the Son-of-Man designation in Gnosticism. B observes that the title was relatively more popular among Gnostic Christians and perhaps among non-Christian Gnostics than among other Christians and that the usage was not entirely dependent upon the sayings now contained in the canonical Gospels.

W. BOUSSET, *Kyrios Christos. A History of the Belief in Christ from the Beginnings of Christianity to Irenaeus*, trans. J. E. Steely (Nashville, Tenn.: Abingdon, 1970, \$11.00), 496 pp. Indexed. LCN: 73-109684.

This classic study first published in 1913 now appears in English. Included is R. Bultmann's introduction to the 5th German edition (1964) in which he assesses Bousset's work and the history-of-religions school in general. The Christian Research Foundation awarded a prize to the translator for this work in the 1966-67 competition.

R. M. GRANT, *Augustus to Constantine. The Thrust of the Christian Movement into the Roman World* (New York: Harper & Row, 1970, \$10.00), xiv and 334 pp. Bibliography. Indexed. LCN: 73-109065.

The professor of NT and early Christianity of the University of Chicago Divinity School presents here a full-scale survey of the political, cultural and religious movements within the Roman Empire from A.D. 14 to 337. He traces the early history of Christianity in Judea, its spread to the Roman world, and the consequent conflicts between church and state. Throughout the work what is stressed are social-cultural phenomena rather than doctrinal developments as such. Part one, which includes chapters on the early empire, Rome and the Jews, Christian organizations and early controversies, is directly pertinent to NT research.

F. HAHN, *Der urchristliche Gottesdienst*, Stuttgarter Bibelstudien 41 (Stuttgart: Katholisches Bibelwerk, 1970, paper DM 9.80), 101 pp. Bibliography. Indexed.

This work of a Protestant scholar, author of *Christologische Hoheitstitel* [NTA 8, pp. 151-152], appeared originally in the *Jahrbuch für Liturgik und Hymnologie* 12 ('67) 1-44. It is now made available, with an up-dated bibliography, in this Catholic biblical series, to offer historical perspective for current liturgical renewal. The attitudes of the NT on worship are described as normative for contemporary understanding. In particular, H, professor of NT at the University of Mainz, discusses Jesus' attitude toward worship, early Christian views and the liturgical prayer of the Aramaic-speaking communities as well as that of Hellenistic Jewish Christians and converts from paganism. The survey concludes with the writings of Justin Martyr.

Judaism and Christianity, Three vols. in one: I: *The Age of Transition*, ed. W. O. E. Oesterley; II: *The Contact of Pharisaism with Other Cultures*, ed. H. Loewe; III: *Law and Religion*, ed. E. I. J. Rosenthal [London, 1937 & 1938] (New York: Ktav, 1969, \$22.50), lxxvi and 307 pp.; xxii and 371 pp.; xiv and 248 pp. Indexed. LCN: 68-25717.

The three volumes reprint lectures delivered at the University of Manchester and first published in 1937-38. The first volume deals with various topics relevant to NT background: W. O. E. Oesterley on Jewish history from Alexander to A.D. 100, wisdom literature, apocalyptic, and belief in angels and demons; E. O. James on religion in the Greco-Roman world; H. Loewe on Pharisaism; and S. H. Hooke on the way of the initiate, Christianity and the mystery religions, and the emergence of Christianity from Judaism. Among the articles of NT interest in the second volume are H. Loewe's essay on the ideas of Pharisaism, W. L. Knox's study on Pharisaism and Hellenism, and J. Parkes' contribution on pagan and Christian Rome. The final volume contains lectures on the Law and Pharisaism by R. T. Herford and on Jesus, Paul and the Law by T. W. Manson. A prolegomenon dealing with the origins of the Pharisees by E. Rivkin introduces the collection.

K. KOCH, *Ratlos vor der Apokalyptik. Eine Streitschrift über ein vernachlässigtes Gebiet der Bibelwissenschaft und die schädlichen Auswirkungen auf Theologie und Philosophie* (Gütersloh: Mohn, 1970, paper DM 12.80), 119 pp.

In the last 10 years German exegetes have heatedly debated the topic of late-Israelite apocalyptic literature. Do these writings represent a high point in biblical belief in God or are they regrettable lapses into useless speculation? K, professor of OT and history of ancient oriental religions, addresses himself to clarifying apocalyptic writings. He attempts a brief working definition of the literary genre and then indicates the tension between prophetic and apocalyptic world-views. German and Anglo-Saxon Scripture studies on this topic are contrasted. A survey of Continental exegetes' use or neglect of apocalyptic themes constitutes a major portion of this study.

S. LOFFREDA, O.F.M., *Scavi di Et-Tabgha. Relazione finale della campagna di scavi 25 marzo—20 giugno 1969*, Pubblicazioni dello Studium Biblicum Franciscanum, Collectio minor n. 7 (Jerusalem: Franciscan Printing Press, 1970), 184 pp., 68 figs. Indexed.

L previously published his conclusions about Tabgha [§ 14-328] and here presents in greater detail the archaeological data unearthed by his work both in the so-called Church of the Primacy and in its immediate environs (Crusaders' building, water basins or cisterns, and water mills). He concludes from his stratigraphic and ceramic evidence that only from the 4th century was there a church at the spot to commemorate the apparition of the risen Jesus to the apostles, the Beatitudes and the multiplication of the loaves.

P. MIKAT, *Die Bedeutung der Begriffe Stasis und Aponoia für das Verständnis des 1. Clemensbriefes*, Arbeitsgemeinschaft für Forschung des Landes Nordrhein-Westfalen, Geisteswissenschaften, Heft 155 (Cologne—Opladen: Westdeutscher Verlag, 1969, paper DM 6.50), 40 pp.

Especially since the publication of R. Sohm's *Kirchenrecht*, Bd. I (1892), *1 Clement* has been interpreted in some quarters as the first manifestation of church law and as a major departure from earlier ecclesiastical structure. In this book M attempts to offer some correctives to S's interpretation by describing the letter's concrete preoccupations in light of legal and political facts about the Roman *imperium*. The problems connected with ecclesiastical office and office-

bearers in the letter are elucidated by an analysis of its use of the concepts *stasis* (revolt) and *aponoia* (folly). Special consideration is given to the process of excommunication.

E. MOLLAND, *Opuscula Patristica*, Bibliotheca Theologica Norvegica, No. 2 (Oslo: Universitetsforlaget, 1970, 75 N. kr.), 297 pp.

Sixteen articles published between 1929 and 1964 on various topics in early church history by the professor of ecclesiastical history in the University of Oslo have been gathered into a single volume. Of direct bearing on NT studies are articles on Mk 4:33, on the apostolic decree of Acts 15:28 ff. and the Pseudo-Clementines, on 2 Pet 1:21 and the Pseudo-Clementines, and on church office in the NT and early church. Concluding the collection is a bibliography of Molland's books and articles complete until July 1, 1969.

J. R. ROSENBLOOM, *The Dead Sea Isaiah Scroll: A Literary Analysis. A Comparison with the Masoretic Text and the Biblia Hebraica* (Grand Rapids: Eerdmans, 1970, \$4.50), xiii and 88 pp. Bibliography. LCN: 68-28855.

Concerned with the complete scroll of Isa found at Qumran, this study seeks to ascertain the scroll's literary relationship with the MT of Isa as well as the nature and purpose of the scroll itself. To achieve these goals every major variant of the manuscript (as well as many minor ones) is analyzed in relation to the MT. The second major section of the book includes general considerations of the manuscript as a whole. R concludes: "The MS may be seen as an interpretative copy of the MT and at the same time a manuscript very closely related to the MT." The author is presently lecturer in the History and Classics Departments of Washington University in St. Louis, Mo.

A. SCHLATTER, *Kleinere Schriften zu Flavius Josephus*, ed. K. H. Rengstorf (Darmstadt: Wissenschaftliche Buchgesellschaft, 1970, DM 50.20), x and 276 pp. Indexed.

Three lengthy articles first published in *Beiträge zur Förderung christlicher Theologie* between 1910 and 1923 have been reprinted in a single volume. The essays are concerned with Josephus' account of the destruction of Jerusalem, how Josephus spoke about God, and Hebrew names in Josephus' writings. K. H. Rengstorf provides a brief introduction to the collection.

M. R. WILSON, *Coptic Future Tenses: Syntactical Studies in Sahidic*, Janua Linguarum, Series Practica 64 (The Hague—Paris: Mouton, 1970, paper 40 gld.), 143 pp. Bibliography. Indexed.

This thorough analysis of the use and meaning of all the Coptic future tenses is based principally on the Sahidic NT and includes extensive tables of NT occurrences. In particular, the analysis reveals that Future III is consistently the only true future tense, while Future I is a durative tense expressing progressive action. The author is professor of biblical studies at Barrington College in Rhode Island.

Y. YADIN, *Tefillin from Qumran (X Q Phyl 1-4)* (Jerusalem: Israel Exploration Society and The Shrine of the Book, 1969), 44 and 32 pp., 3 figs., 20 plates.

Acquired in January of 1968 and allegedly found in the Qumran caves, these *t'epillin* are unique in that the capsule still contained the slips. After describing the capsule and the original order of the slips and the method of folding them, Yadin goes on to analyze the work of the scribe in detail and then presents the restored text of Exod 12:43—13:10; Deut 10:12-19; 5:22—6:9; 5:1-21 and Exod 13:11-16 along with references to other biblical versions. Photographs of the texts are provided, and Y. Frankl has appended a discussion of his examination of the materials. Both the English and Hebrew texts are contained in a single volume.

ADDITIONAL BOOKS RECEIVED

P. R. ACKROYD, *Israel under Babylon and Persia*, The New Clarendon Bible Old Testament, Vol. IV (New York: Oxford University Press, 1970, \$6.00), xvi and 374 pp., illustrated. Bibliography. Indexed.

G. LOMBARDI, *I libri delle Speranze del Popolo eletto*, Quaderni de "La Terra Santa," Letture bibliche (Jerusalem: Franciscan Printing Press, 1970), xvii and 96 pp., illustrated.

D. MIETH, *Auf dem Wege zu einer dynamischen Moral*, Reihe X (Graz—Cologne: Styria, 1970, paper 28 Ö. Sch. or DM 4 or 5.60 Sw. fr.), 72 pp.

I. ÖBERG, *Himmelrikets nycklar och kirklig bot i Luthers teologi 1517—1537* (*Die Schlüssel des Himmelreichs und kirchliche Busse in der Theologie Luthers 1517—1537*), Acta Universitatis Upsaliensis 8 (Uppsala: Appelbergs Boktryckeri, 1970, paper 75 Sw. kr.), xx and 607 pp. Bibliography.

E. SCHILLEBEECKX, *La présence du Christ dans l'Eucharistie*, trans. M. Benzerath, Avenir de la théologie 11 (Paris: Cerf, 1970, paper 14 F), 152 pp.

E. TESTA, *Il Peccato di Adamo nella Patristica (Gen. III)*, Studii Biblici Franciscani Analecta 3 (Jerusalem: Franciscan Printing Press, 1970), xv and 217 pp. Bibliography. Indexed.

S. YONICK, O.F.M., *Rejection of Saul as King of Israel according to 1 Sm 15: stylistic study in theology* (Jerusalem: Franciscan Printing Press, 1970) 68 pp.

Festschriften Offprints

H. SCHÜRMANN, "Jesu letzte Weisung. Jo 19, 26-27a," *Sapienter Ordinare. Festgabe für Erich Kleineidam*, Erfurter Theologische Studien, Band 24 (Leipzig: St. Benno, 1969), pp. 105-123.

H. SCHÜRMANN, "Zur Traditionsgeschichte der Nazareth-Perikope Lk 4,16-30," *Mélanges Bibliques en hommage au R. P. Bédé Rigaux*, ed. A. Descamps and A. de Halleux (Gembloux: Duculot, 1970), pp. 187-205.

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LIST OF JOURNALS

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| American Ecclesiastical Review (Washington, D.C.) | Christianity Today (Washington, D.C.) |
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